

The image features three seagulls in flight against a dramatic, cloudy sky. The birds are captured in various stages of their wing strokes, with their wings spread wide, showing the intricate details of their feathers. The sky is a mix of dark, moody tones and lighter, wispy clouds, creating a sense of depth and atmosphere. The overall composition is dynamic and evocative, typical of mid-20th-century magazine covers.

The Improvement Era

MAY, 1940

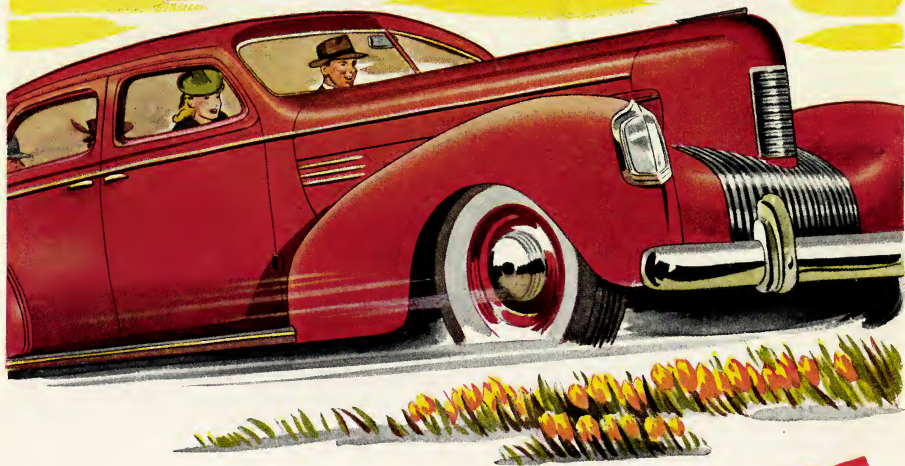
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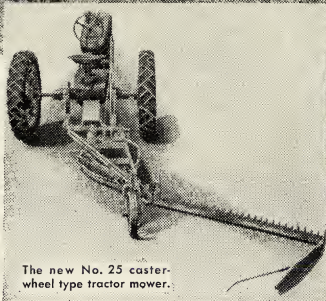
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The Improvement Era

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MAY, 1940

VOLUME 43 NUMBER 5

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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EXECUTIVE AND EDITORIAL OFFICES:

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A MAGAZINE FOR EVERY MEMBER OF THE FAMILY

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

BLOOD acquires its clotting property in the lungs, a group of New York doctors have discovered. The explanation is that blood platelets are produced in the lung. As the platelets undergo disintegration they start the clotting process by releasing thromboplastin, which, with calcium present, changes prothrombin to thrombin, which acts on fibrinogen to form the clot fibers.

THE splitting apart of a four-lane highway in New Jersey, to make two roadways separated by a dividing center strip, resulted in a reduction of fatal accidents of over eighty-three per cent.

WHAT effect does the mute have on the sound of a violin? The main variable in the mute is its weight; size, material, and seating are relatively unimportant, though varying for the different strings. The mute tends to reduce the total intensity of the tone, not in the fundamental but in the other partials at various levels. This change of "harmonic structure" varies with the string, pitch level, character of the violin, and mute, according to Dr. C. E. Seashore and collaborators.

ANTI-COLD vaccination reduced the number of colds by seventy-five per cent in three thousand people during an experimental year considered. This reduction is in comparison with three thousand people who had not taken the vaccine. Taken by mouth daily, this vaccine is made from germs found in cold patients, instead of the virus which causes colds.

WILL a rattlesnake cross a horsehair rope? Popular tradition says no, but R. L. Ditmars of the New York Zoological Park has published a picture to prove, if proof were needed, that it will. The only trouble was that the red rattlesnake crossed and re-crossed the horsehair lariat so many times it was hard to get him to hold still for the picture.

AN extremely sensitive current-measuring apparatus can detect an electric current so small that only one electron passes along the wire in five minutes.

IF some of the blood of an animal that is falling asleep from over-exertion be injected into a fresh animal, the fresh animal will fall into a deep sleep. This experiment is one of the arguments used in favor of the hypothesis of sleep-producing fatigue-poisons.

By sailing at an angle to the wind, ice boats can travel faster than the wind pushing them, because of the small resistance of the runner on ice.

At how high a temperature can animal creatures live a more or less normal life? Though most animals dis-

play their characteristic activities somewhere between freezing and one hundred degrees Fahrenheit, some species are able to tolerate somewhat higher temperatures. A study of the life at a hot springs in Algeria disclosed that frogs were abundant up to 100.4 de-

(Concluded on page 260)

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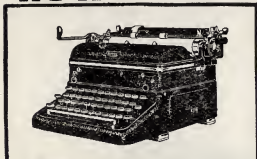
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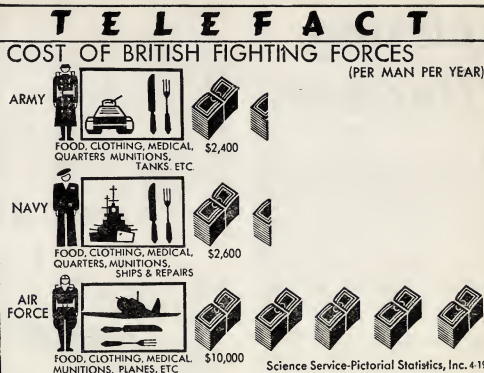
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Exploring the Universe

(Continued from page 259)

gress Fahrenheit, and were occasionally found at 102.2, though immersion at the latter temperature is fatal in about ten minutes. A crustacean that was not found in water below 102.2 degrees, was to be seen in water as hot as 124.7 degrees.

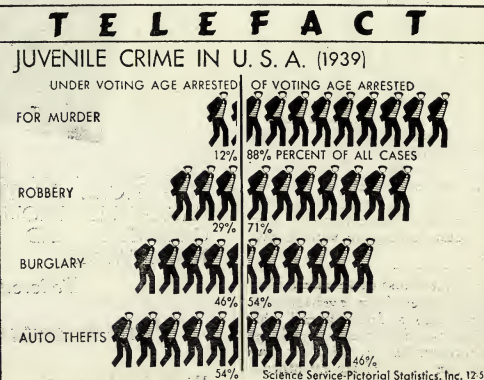
THE entire surface of a normal lung has been estimated to be equal to the squared area of thirty-one feet on a side. In a day of normal respiration the air breathed would fill a box measuring seven feet in each direction.

PROFESSOR A. J. BONE found by a test that he could get fifty per cent more gasoline mileage over the same route on traffic-free Sunday mornings than he could during the usual traffic congestion.

THOUGH not easily, black ducks can dive to the bottom of as much as ten feet of water to get food.

HAVE women changed in their desire to appear beautiful? Two interesting objects from the eleventh Egyptian dynasty (about 2200 B. C.) show the interests of women at that time. One fragment shows the woman holding a mirror in her left hand while she applies a beauty cream to her face with a cloth in her right hand. A statue found at Lisht shows a woman having her hair dressed while she nurses her baby.

STRAW is as good a food for energy as hay, but cattle cannot digest straw. To overcome this problem some English scientists soak straw in a one-and-one-quarter per cent solution of caustic soda for a day. After the soda is washed out, cows, sheep, and other cud-chewers digest the straw and grow fat on it.



NEW CHANNELS for WAR MONEY

By JASPER B. SINCLAIR

WAR is the most expensive and most senseless business in the world. It has been estimated that our participation in the World War, from a purely financial standpoint, cost the United States well in excess of forty billion dollars.

The sum is so staggering that no one can fully appreciate just what it represents, of course. Had that money been put to constructive uses in the development of the United States and the betterment of our citizens, the results would have been unbelievable.

Here are some ideas on what this money *might* have done in providing individual economic security and advancing the general welfare of the nation:

A part of it could have paid the cost of providing electric wiring for 9,400,000 American homes. It could also have paid off all the farm mortgages in the United States. Ten billion dollars would have paid both these bills in full.

Another billion and a half dollars would provide educational endowments and scholarships equal to those already in existence in this country.

Four schools, each representing a construction cost of \$250,000, could have been built in every county in the entire United States. That would take \$3,073,000,000 in all.

To this we could also add a one-million-dollar airport for every county in the United States. That would account for exactly \$3,073,000,000 more, spread over our three thousand and seventy-three American counties.

We can allot another five billion dollars from this far-reaching fund to provide adequate flood and soil erosion prevention in the districts that are most vitally concerned in such a program.

A little less than five billion dollars would set up the finest trust fund in the world. Invested at three per cent, it would provide a monthly sum of \$100 for every person in the United States who suffers the handicap of blindness or deafness.

Thus far we have not nearly exhausted the total of money expended in the conduct of a useless war. Out of the money still remaining at our disposal, we can build ten Panama Canals or ten Boulder Dam projects.

To this we might add one hundred bridges each equal in cost and size to New York's Triborough bridge. Or we can build two hundred bridges each equal in cost and size to San Francisco's Golden Gate bridge.

Diverted into these channels, the money spent on American participation in the World War would have done all this—but it went for a war!



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By RICHARD L. EVANS

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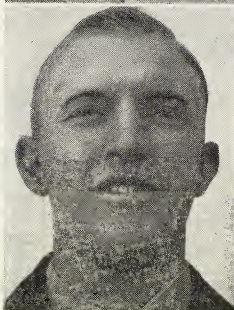


TO UTAH FARMERS

Mrs. Emel Johnson (Lizzie Johnson she's mostly called) is rated tops as a farmer in a section where farming is tops. She and her son, Harold, have operated the family's 400-acre diversified crop farm in Franklin County, Kansas, since her husband passed on in 1932. "I used to call myself a farmerette but now I guess I'm just a plain farmer," says Mrs. Johnson. "All my life I've thought that a farm was the best place in the world to live. We've got a good farm in a state that's hard to beat—this is home and I'm proud of it!" When I told the Johnsons I'd like to print their story they were glad to oblige. What they told me is set out here with their full approval.

—YOUR SAFEWAY FARM REPORTER

MOTHER AND SON TEAM MAKES GOOD



Harold Johnson is an active member of the Young Farmers Club, started in nearby Ottawa a couple of years ago. Mary Johnson, his wife (not shown here) also belongs to this club. Harold is an experienced farmer with a good head for figures. 190 acres of the 400-acre Johnson place, he told me, are in growing crops, the balance being in pasture and prairie grass for cattle and livestock.

"In an average year," said Harold, "we'll get about 2000 bushels of corn from 65 acres—1650 bushels of wheat from 55 acres—1500 bushels of oats from 30 acres—and 60 tons of alfalfa from 30 acres. Another 10 acres are planted to grain sorghums. Our livestock provides additional cash income. We have about 50 head of Herefords, a half-dozen dairy cows, and we'll sell off about 60 shoats a year. What with one thing and another we can generally market the year 'round and that's something my mother is especially good at."

"As a little girl," Lizzie Johnson told me, "I had the principle of 'waste not, want not' drummed into my head, and I contend nothing truer was ever said. We've tried to follow that idea on our farm.

"Take this land, for instance. We've terraced nearly every acre to prevent soil erosion. We feed our land with nitrates and phosphates, till it with modern machinery, rotate crops and diversify. All this means a lot of hard work but Harold and I figure it pays out in the yields we get.

"Maybe it's because the Safeway people run their business efficiently and without waste—like Harold

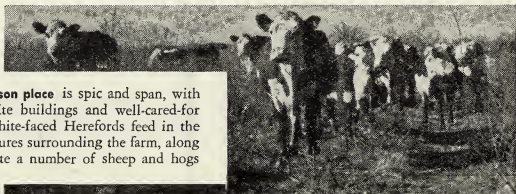
and I try to run ours—that I enjoy dealing with them. Anyway, I know the Safeway people are okh. I've sold things to them and bought groceries from them for a good many years.

"For my eggs, fruit, potatoes and the like Safeway always pays a fair price—at least the market and often better. It seems to me that the direct way Safeway operates is a real help to their store customers as well as to producers. It means a money saving on good quality foods and I guess that's something people are always glad to get."

THE SAFEWAY FARM REPORTER



The Johnson place is spic and span, with neat white buildings and well-cared-for land. White-faced Herefords feed in the rich pastures surrounding the farm, along with quite a number of sheep and hogs



As Hollywood Sees LARAINÉ DAY



LARAINÉ DAY

IN THE Long Beach *Sun* of February 16, 1940, appeared an extensive story by Frederick C. Othman, United Press writer, from which we quote:

Wonders never cease and today we met in the center of Hollywood a movie actress, and a beautiful one, too, who never has tasted a cocktail nor smoked a cigarette.

Her name is Laraine Day. . . . She is a member of the Church of the Latter-day Saints. She's engaged to a missionary, and we have the greatest respect for her. Only we're a little surprised that a girl of her temperament and background is in the movies.

"But it isn't at all surprising," she insisted. "Mormons don't drink, nor smoke, but they have no objections to the theater, nor to motion pictures. In fact I received my first stage experience in Church plays, and here in Hollywood I'm in charge of a little theater group sponsored by the Church."

Miss Day, incidentally, had a grandfather who had six wives and fifty-two children. . . .

Miss Day, whose real name is Laraine Johnson, is hazel-eyed, barely twenty, and one of the brightest of M-G-M's younger stars. . . .

Currently she is playing the leading feminine role in "And One Was Beautiful," opposite Robert Cummings. And if ever there was a living example of the fact that a girl needn't be wild to succeed in Hollywood, she is it.

Little more than a year ago she was living with her parents in Long Beach, appearing in Long Beach Community Players productions and going with a young amateur actor, Burnett Ferguson, who earned his living by ushering in a movie.

Laraine converted him to Mormonism, and he currently is spreading the Gospel of the Church in Pennsylvania. She is proud of that.

Miss Day was playing in "Lost Horizons" at Long Beach when a Metro talent scout saw her a year and a half ago. She came to Hollywood at his behest and has been earning a large salary ever since.

In accordance with the tenets of Mormonism she tithes this wage, giving ten per cent of it to the Church, and she is glad to be able to give so much.

She makes a practice of going to Church every Sunday, and sometimes twice, once in the morning and again at night. She never drinks coffee or tea.

She's as pretty a girl as we ever saw, and as intelligent, and soon she's going to

To Hollywood columnists and observers Laraine Day is a sincere, lovely, and hard-working girl, rapidly rising toward stardom—but to members of the Church in southern California she is a devoted member of the Church and an exemplary young woman, until recently drama director of Long Beach Ward M. I. A., one-time winner of a Los Angeles Stake Church History class award for a two-and-one-half-minute talk, and one-time member of a dramatic cast which took all-Church honors at June Conference in Salt Lake City. Her former bishop, Edward H. Anderson, Jr., says: "She has continued her work in the Church. . . . is a young woman to be respected, and has remained completely in touch with her former companions notwithstanding the changed status which has come to her. . . . I have every reason to believe that she is everything represented in the article referred to."

We here reproduce excerpts from recent syndicated columns concerning Laraine Day (Johnson).

tell us some more about the Latter-day Saints. Her ancestors came all the way from South Africa to Utah to join the Church. She said they lost their all in the doing, but they didn't mind.

And if anybody ever converts an old agnostic like us, we'd rather it would be Miss Day than anybody else we know.

FROM THE Los Angeles *Examiner* of March 17, 1940, in the column conducted by Louella O. Parsons, motion picture editor of International News Service, we quote:

Laraine, who is nineteen, is naturally walking on air these days, after being forecast as one of the coming stars of 1940. She is a simple, natural girl, with no affectations, and a wholesome outlook on life, which is decidedly refreshing in these jitterbug days. I had to smile to myself when I thought how different Laraine is from the press-agent created star of some years ago. She is thoroughly honest, with no pretension of glamour. . . .

She was graduated from high school in Long Beach, California, and appeared in amateur plays, when Marty Martyn discovered her and worked hard to get her in the movies. I thought she had been discovered by an M-G-M coach, but she said she has made thirteen pictures in all, and her first one was at Paramount. . . .

Her name, Johnson, was changed to Day because of a great admiration she had for her dramatic coach, the late Elias Day, and Johnson, M-G-M thought, might conflict with Rita Johnson.

Laraine was born in Utah, and when I asked, "Are you a Mormon?" she said:

"Yes, my family are all Mormons." "I shall watch Laraine's career with interest, for I believe she is headed for stardom. Moreover, it's refreshing to find a young girl so unaffected and so lacking in artificiality."



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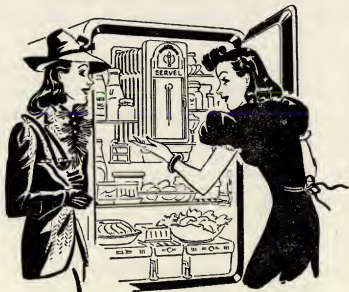
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NEW CHAMPIONS OF M MEN BASKETBALL

By LES GOATES

Sports Editor, Deseret News

ONE hundred and sixty Mutual Improvement Association basketball players pitched 812 field goals as approximately 6,200 fans looked on at the biggest and best M Men tournament ever conducted in the long history of this great and colorful cage classic. Some eight thousand boys took part in the 1940 campaign, which had its big finale in the Deseret Gymnasium March 20 to 23.

The tournament was an elaborate expression of a lofty idealism in recreative M. I. A. activity. The championships set up a new standard, not only in the stellar type of basketball presented but also in the very sporting manner in which the members of the sixteen teams conducted themselves. Indeed, it would not have been far amiss to have presented all the squads with sportsmanship trophies.

Lovell West Ward of Wyoming made it an M Men holiday by garnering both the championship prize and the coveted *Deseret News* sportsmanship award. Coach Reed Colvin's husky and energetic Indians pursued a hectic trail in riding to the top. In climbing to the uppermost heights of M. I. A. sports competition, Lovell swamped Richfield First, 55 to 37; came from behind to nose out Union of the South Salt Lake District, 29 to 27; trounced South Bountiful 42 to 30; and in the titular test barely eked out a 35 to 33 victory over Provo Fourth.

Here is the big basket-pitching joust in resume:

FIRST DAY—Union 27, Springville First 25; Lovell West 55, Richfield First 37; Stirling, Canada 24, South Bountiful 35; Elmhurst, Oakland 28, Logan Fifth 21; Tempe, Arizona 23, Maywood, Los Angeles 40; Harvard, Salt Lake City 40, Pocatello, Idaho Third 26; Ogden Eighteenth 49, Enterprise, Utah 45; Provo Fourth 29, Portland 26.

SECOND DAY (Quarter-finals)—South Bountiful 34, Elmhurst 32; Maywood 34, Harvard 29; Lovell West 29, Union 27; Provo Fourth 42, Ogden Eighteenth 25; Tempe 41, Pocatello Third 39; Springville 41, Richfield 37; Logan Fifth 60, Stirling 14; Enterprise 49, Portland 33.

THIRD DAY (Semi-finals)—Provo Fourth 35, Maywood 29; Lovell 42, South Bountiful 30; Tempe 49, Enterprise 47; Logan Fifth 30, Springville First 19; Elmhurst 29, Union 23; Harvard 42, Ogden Eighteenth 40.

FINAL DAY (Championship Results)—Lovell 35, Provo Fourth 33; Maywood 47, South Bountiful 29; Harvard 49, Elmhurst 35; Logan Fifth 44, Tempe 33.

Several departures from previous routine in conduct of the tournament added new interest: One change in qualifying procedure gave M Men fans of greater Salt Lake City two preliminary or district meets to establish entries for the all-Church finals. Instead of reducing interest in the big climactic fray, these two regional playoffs ac-



1940 CHAMPIONS IN WORLD'S LARGEST BASKETBALL CIRCUIT

Lovell West Ward M. Men, Wyoming's representatives in the All-Church M. I. A. basketball tournament, headed back to the plains country of the Cowboy State with the title. It is said by basketball experts that the Wyoming team is one of the finest coached aggregations ever to come to the Salt Lake classic. The champions are—front row (left to right): Lynn Doerr, Coach Reed Colvin, Sponsor Viola Jorgensen, Norman Doerr, Elmer Burnham. Second row: Bob Tolman, Brownie Brown, Boice Asay, Wyoming Brown, Manager L. Gwinn. Last row: Don Rogers, Wilmer Burnham.

tually rivaled the main event in the standard of play offered as well as in attendance.

A unifying gesture, introduced last season, was the banquet given in honor of all the players and coaches. Here George Q. Morris, General Superintendent of the Young Men's Mutual Improvement Association, explained the real purpose of the basketball program, congratulated the players on their clean and capable performances, and urged an even closer observance of M. I. A. ideals.

It was the consensus of coaches and critics that the M Men teams this season played the cleanest and most scientific brand of ball in the long annals of the sport. For the first time the intricate art of screening, checking, pivot-post shooting, and other innovations studied closely by students of the basketball sport, was observed in effective execution. Reports of the tournament physician, Dr. David E. Smith, brought out the fact that never in the history of the event were the athletes in such superb physical condition.

Homer C. Warner, Reed H. Rich-

ards, and John D. Giles put over the M Men tournament without a hitch. Fourteen supervisors, scattered throughout the vast M. I. A. domain, did valiant service in conducting their respective schedules, playoffs, and inter-regional competitions.

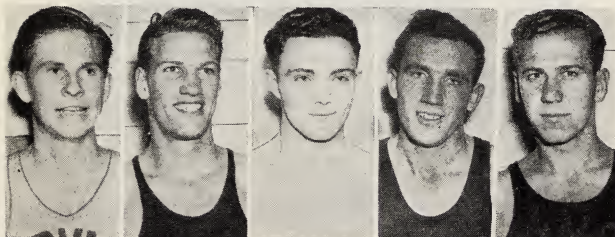
At the conclusion of the meet Superintendent George Q. Morris presented the General Board individual awards to the Lovell and Provo teams, and Les Goates, sports editor of *The Deseret News*, presented team trophies donated by this newspaper to Lovell for the championship and best sportsmanship, and to Harvard Ward as Salt Lake District champions.

News staff reporters headed by Lou Jeffs and assisted by Mack Corbett, Conrad Harrison, and Les Goates, named the following all-star teams for *The Improvement Era*:

FIRST TEAM		SECOND TEAM	
Lynn Doerr,	Forward	Grant Clove,	Enterprise
Lovell		Norm Doerr,	Lovell
Ray Olsen,	Forward	Irv Cleverley,	So. Bountiful
Harvard		So. Bountiful	
Roland Jensen,	Center	Don Rogers,	Lovell
Provo		Albert Gilbert,	Provo
Dick Luntz,	Guard		
Maywood			
Mel Briggs,	Guard		
Logan			

OUTSTANDING 1940 PLAYERS IN VAST REALM OF CHURCH M. MEN BASKETBALL AS SELECTED BY THE 'DESERET NEWS'

All-Church M. I. A. basketball stars of 1940 are pictured below. They are (left to right): Ray Olson of Harvard, Roland Jensen of Provo Fourth, Lynn Doerr, of Lovell, Wyoming, Melvin Briggs of Logan Fifth, and Dick Luntz of Maywood, California. Briggs and Luntz are the guards and Jensen, center.



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San Francisco



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BENNETT GLASS & PAINT CO.
SALT LAKE CITY

RENAISSANCE

*I DID not
Really live
Until my son's
Small cry first
Swept aside
The cloak of self
Which wrapped me in.
Till then,
The days slipped by,
A glittering chain
Of golden sun
And silver rain,
The hours but jewels
Set in its exquisite length.
Strange that
One weak cry
Of his
Could pierce the fog
Of pain and suffering
Which numbed me
Into some far
Place of half forgetting!
Strange that hearing,
I should suddenly
Be born myself:
Become a being,
Seeking not
To breathe of life
That I, myself,
Might laugh and weep.
But that
His frail claim
To laughter
And to tears
Should surely strengthen
Into years
Of blessed growth
And ecstasy of living!*

By BLANCHE BODINE

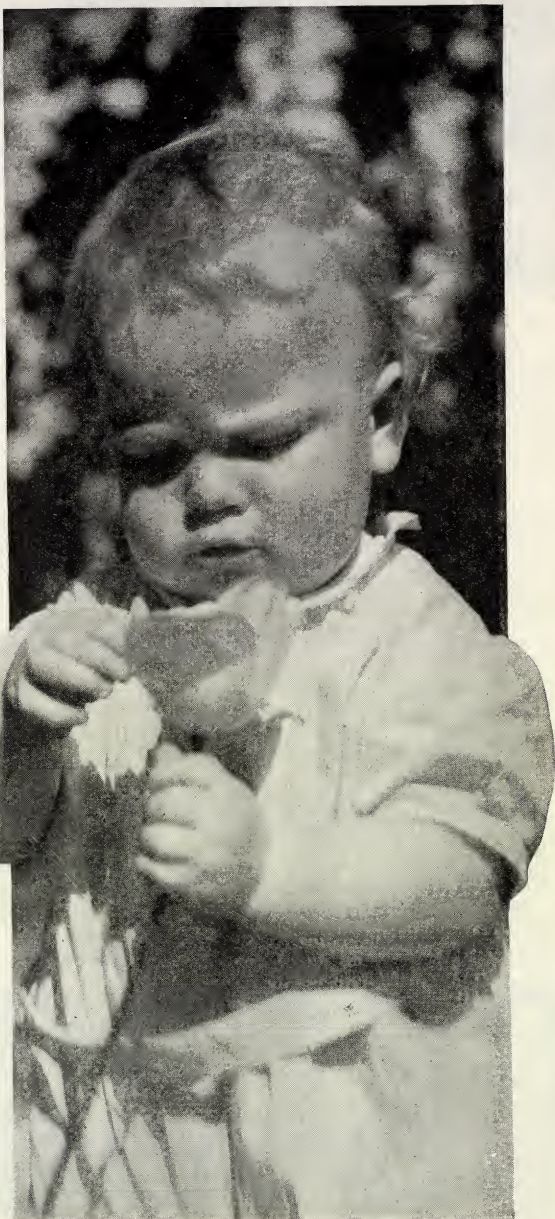


Photo by Dr. Wayne B. Hales.

The EDITOR'S PAGE

The President's Conference Messages

COMPLETE TEXT OF TWO MESSAGES RECEIVED
FROM PRESIDENT GRANT AND READ AT THE
110TH ANNUAL CONFERENCE.

First Message

TO THE Saints in Conference Assembled:
I sincerely regret that I am not present with you at this opening meeting of our conference. I know of the spiritual uplift that will come to you. Through the years I have always counted it a great blessing to participate with my brethren and sisters in General Conference.

I left home on the 26th of January and attended the dedication of the Mormon Battalion Monument at San Diego and was one of the speakers, experiencing much liberty in my talk. These proceedings were a great tribute to the achievement of our people. I was pleased with the talk of Brother Andrew Jensen. I also enjoyed the M. I. A. meeting in the evening. I afterwards attended the conference at Inglewood Stake. In the morning I didn't feel well enough to speak but spoke in the afternoon for about forty minutes with perfect liberty. That night I was feeling poorly and the next morning was removed to the hospital for medical attention and treatment. The treatment there was successful. I was very glad I had Brother McKay call on me in the hospital and give me a blessing and I am grateful beyond expression for the faith and prayers of the Saints. I know of a certainty that your prayers have been heard and answered in my behalf.

I am very grateful that now I can be around working at times but mostly resting, exercising and taking care of myself to the end that I may realize a full recovery. About the middle of March I moved from the hospital to the home of my grand-nephew, Del Grant, where I have been comfortably located and have been improving in my health every day making really astonishing advancement, according to the doctors.

I had hoped at least to speak to the conference by radio, but the doctors feel it unwise to subject myself to that great strain. They feel too, that it would be better to regain my strength before making an attempt to return home. Therefore, I shall remain here for a few weeks more. The doctors feel it a matter of wisdom for me to stay here another few weeks even though there would be little danger if I were to return home now. I send my love and blessings to all the Saints and pray that you may have a time of rejoicing during conference.

I have been made happy by the new stakes that

have been formed of late and the reorganization of our general boards. I earnestly pray for the success of the new officers in the stakes and on the several boards. Truly Zion is growing.

I sympathize with our young people because of the temptations that beset them. I urge them as I always have to live the Gospel of Jesus Christ fully. In that way they will have health and happiness and will meet with success in this life and will have an eternity of joy in store for them in the life to come. I bless them with courage to meet the problems that lie ahead.

It is a joy to me to bear again my testimony of my absolute knowledge of the divinity of the work in which we are engaged and of the divinity of the Savior and of the divine work of the Prophet Joseph Smith.

I was grieved to hear of the passing of Elder Harold G. Reynolds, who has been in charge of the transportation in our missionary system. He was a true Latter-day Saint. May our Heavenly Father bless and sustain his wife and children.

I most earnestly pray for all the general and local officers both in the Priesthood and the auxiliary organizations and for the advancement of the work of God, and I send my love and blessings to the Saints at home and abroad. Amen.—Read at the opening session, Friday, April 5, 1940.

Second Message

PRESIDENTS J. Reuben Clark, Jr., and David O. McKay.

Care Mormon Conference, Salt Lake Tabernacle, Salt Lake City, Utah.

I cannot adequately express the joy that came from listening in on this morning's session of conference. It came through wonderfully clear and was a spiritual feast in which many friends here joined. I was especially pleased that President McKay was able to speak with such ease. I am looking forward with great anticipation to this afternoon's session in which I shall join with you in spirit. I am feeling fine today and improving some every day. Please convey again to the Saints my love and blessings.

HEBER J. GRANT.

Read at the closing session of conference, Sunday, April 7, 1940.

HOW THE CHURCH STANDS TODAY

By WILLIAM MULDER

STATISTICAL REPORT AND HIGHLIGHTS
FROM THE 110TH ANNUAL CONFERENCE.

THE One Hundred and Tenth Annual General Conference of the Church, which met in Salt Lake City, April 5, 6, and 7, was written into the dual record of official report and unforgettable personal experience as a gathering—powerful, significant, faith-promoting—where men and women seeking to serve God and their fellow men found, in terms of plain speech and inspiring music, that the Gospel is still man's most precious inheritance.

EUROPEAN AND AMERICAN MISSION PRESIDENTS AT THE GENERAL CONFERENCE

Seated, left to right: Don B. Colton, Frank Evans, John A. Israelson, Joseph Jacobs, M. Douglas Wood, A. Richard Peterson, Thomas E. McKay, Wallace F. Toronto, Mark B. Garff, and A. C. Rees.

Standing, left to right: ElRay L. Christiansen, William W. Seemiller, Leo J. Muir, Orlando C. Williams, David A. Broadbent, David A. Smith, W. Aird Macdonald, Merrill D. Clayton, John F. Bowman, William T. Tew, Jr., Preston Nibley, A. Lorenzo Anderson.

Absent when the picture was taken: President Levi Edgar Young and President Hugh B. Brown.

Deseret News Staff Photo.



Photo Courtesy The Deseret News.
PRESIDENT HEBER J. GRANT PHOTOGRAPHED
BEFORE THE RADIO IN LOS ANGELES, WHERE
HE HEARD CONFERENCE SESSIONS.

For the second time in twenty-two years, President Heber J. Grant, resting in California after a recent illness, was not present; but, rejoicing in the strength and wisdom of his counselors, President J. Reuben Clark, Jr., and President David O. McKay, he eagerly followed conference proceedings by radio. His message to the Latter-day Saints was read at the opening session. (See page 267.)

With the exception of the First Presidency, leading councils of the Church were fully represented, and, what is unique in the one hundred and ten years of Church history, all the presidents from the European and North American missions were in attendance. European mission presidents had returned to the United States subsequent to last September's evacuation order.

Conference addresses, enriched by the fresh narration of missionary experiences, dealt fearlessly with issues of the hour and treated with

equal forthrightness themes of lasting import—the Gospel of peace, of love, and of faith and repentance. Messages heard at the great general gatherings in the Tabernacle and in special Priesthood and departmental sessions made the April conference a time of praise and pleading, of encouragement and warning, of supplication and implication. What words failed to convey, glorious music did: the Tabernacle Choir, and choruses from Brigham Young University and Ricks College.

Bright with early spring beauty and refreshed by nightly rains, Temple Square and the group of buildings at Church headquarters furnished the setting for the extensive program of activities which began daily in the early morning hours and found delegates attending general sessions, departmentals, special Priesthood meetings, seminars, Welfare gatherings, foreign lan-



guage conferences, reunions, demonstrations, exhibits, pageants, concerts, entertainments—a superlative display of faith-motivated “works.” Notable was the inclusive exhibit of the Church Welfare Plan open daily at the Bishop’s Central Storehouse, revealing phases of the work in operation and results of the Plan throughout the stakes of the Church during 1939. The Genealogical Society of Utah commemorated at the Friday night session the one hundredth anniversary of the commencement of baptisms for the dead in this dispensation; the Primary Association portrayed its place and purpose in the program of the Church; and the Deseret Sunday School Union staged its demonstration as the grand finale of the three crowded days of general conference, which had been preceded by the annual two-day convention of the Relief Society.

For the thousands who came from far and near to listen and learn, and to contribute, the One Hundred and Tenth Annual General Conference of the Church was truly a time of spiritual refreshment.

The Church annual statistical report follows:

ANNUAL CHURCH REPORT FINANCIAL STATEMENT

The expenditures by the Church for the year 1939:

STAKE AND WARD PURPOSES

For the erection of meeting-houses and for ward and stake maintenance expenses...\$1,544,357.99

MISSIONARY WORK

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions 1,171,272.56

EDUCATION

Expended for the maintenance of the Church school system 801,414.73

TEMPLES

Expended for the maintenance and operation of temples.... 239,457.65

HOSPITALS

Expended for the erection and improvement of hospital buildings (included in Church Welfare Program) 15,183.15

RELIEF ASSISTANCE

For direct aid in the care of the worthy poor and other

THE FIRST PRESIDENCY AS THEY APPEARED IN CONSULTATION IN LOS ANGELES A FEW DAYS BEFORE THE GENERAL CONFERENCE.

A. P. Photo-Pictures Incorporated.



charitable purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare Program) 429,982.89

Total \$4,201,668.97

Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, mission activities, for the maintenance and operation of Church schools and temples, for hospital buildings, and relief assistance.

CHURCH WELFARE PROGRAM

Church membership, stakes and missions 803,528

Number of Church members who paid voluntary fast offerings and welfare contributions to help the needy:

In wards 230,528
In missions 20,908

Total 251,436

Amount of voluntary fast offerings and welfare contributions:

In wards:

Cash \$ 401,232.71
Commodities 62,147.55

In missions:

Cash 32,466.07

Total (all expended for relief) \$ 495,846.33

Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work \$ 93,256.25

For carrying on the general, welfare, and educational program of the Relief Society 293,305.77

Expended from the tithes for general and local relief 285,902.89

(Continued on page 314)

The Inspired Revision of the

(Continued from April issue)

III

The Prophet Joseph Smith did not restore any of the missing books mentioned in the Bible. On June 25, 1833, seven days before ceasing the work of revision, the Prophet stated in a communication to the brethren in Zion, "We have not found the Book of Jasher, nor any other of the lost books mentioned in the Bible as yet; nor will we obtain them at present." (*History of the Church* 1:363.) Such books as the book of Remembrance kept in the days of Adam, the book of the Covenant, the book of the Wars of the Lord, the Acts of Uziah, the book of the Prophet Shemiah, the book of Jehu, and others yet remain to be restored when the Lord deems it necessary.²

The books which are now found in the Bible, if they had been collected into one volume soon after they were written and while still in their original completeness, would have formed a somewhat larger book than the present King James version. The changes made by the Prophet Joseph are primarily additions. He removed only an extremely small number of words from the text. This is evidence contrary to the accepted axiom of textual criticism which holds that the shortest manuscript, other things being equal, is the most nearly correct and least corrupt and that copyists have a tendency to insert a large amount of new material. The restorations by the Prophet are strong evidence, however, that the Bible, in its long process of copying and translating, suffered reduction in word content and hence in meaning to an immeasurably greater degree than it suffered from spurious insertions by copyists or editors.

Wherever additions or changes have been made, the language and style used is the same as that of the original author in whose book the change is made, as far as that can be determined. For example, all of Isaiah 29 is in the style of Isaiah, and the addition of 3:24-26 to Matthew is in the manner of Matthew, and so on. This is further evidence that through inspiration the Prophet Joseph Smith made his changes on the authority of the or-

²The statement in the Epistle of Jude, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints," finds no counterpart in the restorations made by the Prophet of the words of Enoch. For this reason, it is probable that Jude was quoting from a book of Enoch which was widely known and used in the days of the early Church.

BIBLE

BY

DR. SIDNEY B. SPERRY

AND

MERRILL Y. VAN WAGONER

iginal, now lost, manuscripts and that these interpolations are not products of his own imagination.

The changes made by the Prophet are not evenly distributed throughout the Bible. In the Old Testament the most numerous and most important are found in Genesis, where, besides restoring two hundred verses, the Prophet changed one hundred and eighty-eight others by adding much material to them. The extent of the restorations in Genesis is perhaps better illustrated by stating that approximately 12,650 words were added. In the other books of the Pentateuch—the Hebrew *Law*—only sixty-one verses are changed, but they likewise are important. Next in importance in number of changes in the Old Testament is Isaiah, wherein one hundred and fifty-six verses were changed to round out the message of this great prophet. The twelve so-called minor prophets, who are named thus not because of the insignificance of their work, but because of the small scope of their writings which have come down to us, received very few changes. Here approximately eighteen verses only were altered and in most instances the changes were of slight importance.

When the Prophet came to the Psalms, which contain some of the most difficult Hebrew texts in the Bible, he made changes in forty-six of the total one hundred and fifty, changing some one hundred and fifty-three verses. The changes vary from complete rearrangement of the material to the correction of a single word.

A very unusual series of changes was made in the seventh chapter of Nehemiah, where the numbers of the individuals who came out of captivity from Babylon were changed in about twenty-one verses.

Over twice as many verses were changed in the New Testament as in the Old, with approximately 1,453 changed verses for the former and six hundred and ninety-three for the latter. This is perhaps due to the greater care taken of the Hebrew scriptures in contrast to the long period of change and confusion sustained by the manuscripts of the New Testament. The changes found in the four Gospels account for 1,036 altered verses, with four hundred and seventeen changed verses in Acts, the Epistles, and Revelation together. More changes were made in the Gospel of Matthew than in the other three Gospels combined, with five hundred and fifty-one of the 1,071 verses of Matthew, or in other words over half of the Gospel of Matthew, being changed. The three other Gospels contain a fairly even number of changes. Of the other sections of the New Testament, only the Second and Third Epistles of John were not revised by the Prophet.

There is a qualitative difference

CHAPTER VII,

1 Moses is encouraged to go to Pharaoh....7 His age....10 His rod is turned into a serpent....13 Pharaoh's heart is hardened....19 The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them: so did they.

A PART OF EX-DU-
S TAKEN
FROM THE OLD
FAMILY BIBLE
USED BY JOSEPH
SMITH IN HIS RE-
VISION OF THE
BIBLE. NOTE THE
MARKS BEFORE
AND AFTER THE
VERSES NEEDING
CORRECTION. PHO-
TOGRAPH, PAGE
271, INDICATES
THE REVISIONS
THAT WERE MADE.

between the changes made in the Old and those in the New Testament. Those of the Old Testament are essentially additions of material to a text which is already readable and comparatively plain. In contrast, anyone who has read the New Testament, especially the Epistles, will admit that he has been confronted by passages of great complexity, with frequent contradictions and obscure phrases. Here, as we expect, the changes have, in practically every instance, served to untangle the text and lay open the meaning of the New Testament scriptures to full view.

SUMMARY OF CHANGES IN THE INSPIRED REVISION*

Old Testament:	Verses Added	Verses Changed
Law	200	249
Prophecs:		
Major	2	228
Minor		18
Writings		198
Total Old Testament.....	202	693
New Testament:		
Gospels	76	1036
Epistles, etc.	3	417
Total New Testament.....	79	1453
Total Bible	281	2146

IV

THE restorations made by the Prophet Joseph Smith in the Inspired Revision show that two major types of change took place in the Bible from the time of its origin to the present. We may call them unplanned and planned changes. The unplanned changes occur most frequently but it is the planned changes which are of prime importance.

An important point to be emphasized here is the fact that the scholars who labored at the command of King James in 1611 to translate the Bible into English were honest and painstaking in their work. Comparison of their translation and of the manuscripts they had in their possession shows that they usually translated correctly as far as they were able to do so. They made few changes with the exception of adding the italicized words as demanded by the English idiom. Most changes or corruptions took place long before their time since scholars agree that the Hebrew books, as we know them today, have been handed down to us without material change since 100 A.D. Of course,

*Figures are closely approximate. Only those verses have been considered which show a definite change. Verses wherein the variation consisted simply in a spelling change, such as *shew* to *show*, or change of a preposition, such as *into* to *in*, etc., have not been included in the above table as they are due to the edition of the Bible used and not to the Prophet Joseph Smith.

VII. Chapter

Verse 1st: and the Lord said unto them, say, I have made the ³ prophet to the church, and among thy brethren shall be thy spokesmen; ⁴ then shall speak unto thy brethren, all that I command thee; and among thy brethren shall speak unto the church, and he shall the children of Israel out of his land, and the church shall be gathered together, and shall be multiplied, and my word, in the land of Egypt; ⁵ but the church shall not be gathered together, until I have come upon the earth, and bring forth mine anointed, the children of Israel, out of the land of Egypt by great judgments.

1st that I may have again, ^{10th} and Pharaoh hardened his heart that he hearkened not unto them, as the Lord had said.

VIII. Chapter, Correct

IX - Chapter

modern scholars now have a much better command of Hebrew and source material than did the King James translators.

The unplanned changes resulted from man's inefficiency and the frailty of writing materials. They came as a matter of course in the process of copying, preserving, and translating the original manuscripts. Words, phrases, and sentences were passed over by the copyist or became obscured in the old manuscripts. The result was either an abbreviated account or else a meaningless skeleton of the original text.

An example of abbreviated text may be found in Genesis 14:18. It reads:

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the Most High God.

The Inspired Revision renders it:

And Melchizedek, king of Salem, brought forth bread and wine: and he break bread and blest it; and he blest the wine, he being the priest of the most high God. (I. R., Genesis 14:17.)⁴

For some reason or another the words and he break bread and blest it; and he blest the wine no longer are found in the Hebrew text.

An example of meaningless text is found in Philippians 1:21:

For to me to live is Christ, and to die is gain.

This verse (I. R., 1:22) is given by the Prophet Joseph Smith as follows:

For me to live, is to do the will of Christ; and to die, is my gain.

In this the process of change is easily traceable. A few of the original words survived, but the meaning was destroyed.

⁴I. R. throughout refers to the Inspired Revision of the Bible, now published by the Reorganized Church under the title, *Holy Scriptures*.

On the other hand, the planned changes resulted from man's deliberate altering of the original text and meaning to serve his own purposes and not to preserve the words of the Lord. (See Pearl of Great Price, Moses 1:41.) As well as being made known to Moses, this was also made known to Nephi, who beheld in a vision the changes which were to be made in the Bible. He saw a book proceeding from the mouth of a Jew, and that it then contained "the plainness of the gospel of the Lord, of whom the twelve apostles bear record." He saw that "many parts which are plain and most precious" were taken away to pervert the right ways of the Lord and blind the eyes and harden the hearts of the children of men. He then saw the Bible come to America, where many erred because of the plain and precious things having been taken out of it. Finally he saw the coming forth of the Book of Mormon to establish the truth of the Bible. (1 Nephi 13:23-29, 38-40.)

It is not known who made these sweeping changes of text and doctrine or when they were made. The original manuscripts have all disappeared. The earliest Hebrew manuscript of any considerable part of the Bible does not go beyond the tenth century A. D. Hence, there is a gap of over a thousand years between the oldest important extant Hebrew manuscripts and the latest of the books contained in it. A few fragments of the New Testament go back as early as the third century A. D., but it is estimated that at least ninety-six per cent of the extant manuscripts of the Greek New Testament are later than the eighth century A. D.

(To be Continued)

MOON LAKE STAKE REPORTS

AT THE beginning of our Welfare program we found that a great many of our members were very much dissatisfied and discouraged. A feeling of unrest was among them, and they felt that to better their living conditions, they must leave our stake and find new homes elsewhere.

This feeling spread so rapidly that it became alarming, and caused the stake presidency, Priesthood quorum leaders, Welfare workers, and bishops of wards, great concern.

To determine the cause for this unrest, a survey was made which disclosed these facts: 80% of the farms of our stake had been sold for taxes; only 2% followed a system of farming; few had done very little fall plowing or made plans for spring planting; little consideration was given to the adaptability of seeds for our section of the state, many just planting anything to cover the soil. The result of such farming gave but small return, making it necessary to ship in to our people the following in one year:

\$17,800.00 in canned vegetables; \$7,000.00 in bakery bread; 200 tons of flour, 50 tons of breakfast bacon, 85 tons of salt side.

All of these should and could have been produced at home with a saving of thousands of dollars. New homes could be built, remodeling done, better clothing bought, and in general home conditions much improved.

To remedy this condition and make our people self-sustaining, stake and ward committees were formed, these, of course, to work under the direction of the Agricultural committee of the Welfare Plan.

A survey of the farms was made to determine what seeds were best adapted for each ward. Trucks were sent to Salt Lake to obtain certified seeds of various kinds. Realizing the costliness of good seed, the committee was very careful in placing the seed with brethren who would take good care of it, and in selecting plots of ground adapted for seed-raising.

During the growing season the selected plots of ground were watched very carefully, and at harvest time we were rewarded with an excellent variety of good seed for next season's planting.

Last season the acreage had so increased, and the demand for better seed become so great that we had to buy for distribution an additional \$2,360 worth of good seed.

This spring the acreage is still further increased, but it is not needful to buy much outside seed as we are making an exchange among ourselves. The wheat yield has so increased that it is not needful to ship in a pound of flour, and a good supply is now on hand. Two years ago 23,000 bushels of wheat were milled; last year 55,000 bushels were milled, representing an increase of 32,000 bushels. Much of this increase, however, was due to an increased water

A story of Welfare Achievement

Reported by Edwin L. Murphy, President of Moon Lake Stake, at General Welfare Meeting, April 6, 1940, in the Assembly Hall, Salt Lake City.

supply from the Moon Lake reservoir.

A decrease of 75% of canned tomatoes, corn, peas, etc., is now sent into our stake. The sisters are putting up their own. Our Agricultural and Welfare committees have worked out a plan whereby the wards where tomatoes grow well can exchange for peas, corn, beans, etc., from other wards where these products grow well.

Plans are now under way for a small cannery, which will make these exchanges easier.

In order to carry our Agricultural plans out as we desired, it was necessary to buy better and more machinery, so we bought cooperatively with a saving of \$2,365.00 last year.

In order to get more fall plowing done, the committee met with the Relief Society sisters and asked them to talk fall plowing to their husbands.

Our committee found that our greatest income was from dairy products, and not being satisfied with the price received for these products we organized a cream pool and sold to one creamery, thus getting a better price. In five months the organization paid to the producers \$4,020.00 as participating dividends. Our committee is now planning a creamery of our own.

To better our dairy herds we have culled our feeders and formed bull blocks, having three Durhams, two Jerseys, three Holsteins, and two Hereford bulls.

Feed yards have been established to handle our supplies of hay and grain feed for livestock, thereby putting on the market a finished product. The brethren who have done this report that a much higher price is obtained for their feed, as well as for the livestock sold. Our Priesthood quorums and Agricultural committee have tested various feeds as to cost of production and feed value.

The Relief Society sisters have been solidly behind our Agricultural and Welfare plan. For the Welfare last year they made forty-two quilts, eighteen being sent to Salt Lake City. They have gone from house to house helping the sick and needy, and bettering living conditions.

The adult Aaronic Priesthood have played a big part in putting our program over. In cooperative farming, meeting-house beautification, etc., they have contributed 40% of the cash outlay, and 50% of the labor. By doing so a 25% advancement in Priesthood activities has been brought about.

Two of our bishops, some time ago, felt so discouraged that they asked to be released, but later they took hold of our Church plan, and soon had men coming to Church who had not been inside a meetinghouse for years.

During the past year the Priesthood has built two homes for brethren whose homes have been destroyed by fire. They accomplished this by going into the mountains and getting out logs, having them sawed, and doing the building themselves.

The Priesthood has purchased one acre of ground at Altamont on which our storehouse is to be built. Just across the street our stake is purchasing eighty acres of land. We are centering on this plot of ground, building all our enterprises there. We have a color scheme and all buildings will be painted alike. One of our committees, working for better home conditions, made arrangements for government aid in an electrification program, and now ninety percent of our homes have electric power.

Our road conditions were bad, so we appointed a committee to meet with the state highway commission, county commissioners, and others, and after many meetings our main county road was made an auxiliary state highway. Now we have a good gravel road to Highway 40.

At the present time we have another committee working on the housing problem.

In the mountains north of us is an abundance of timber. This we plan, by working cooperatively, to put into the sawmill to be sawed and planed by a quorum group and made ready for new homes. Through the exchange of labor, we shall be able to get our building materials with very little cash outlay.

The "touching of shoulders," the brotherly feeling that this work has brought about, not counting dollars and cents, is payment in full for all effort put forth in bettering our living conditions. And today instead of the county owning eighty percent of our land, our homes, this figure has been substantially reduced by cooperation of all agencies concerned.

To summarize:

We have made notable progress by cooperation of the stake Agricultural Committee, Priesthood quorums, Relief Societies, other Church auxiliaries, Extension Service, Farm Security Administration, County Commission, etc., in applying a planned economy to family living on the farm. We have attempted to put in operation the five-point program recommended by the General Church Welfare Committee, namely:

1. Conservation of our resources.
2. Production of more profitable crops.
3. Cooperative producing and marketing.
4. Assisting men to become farm owners.
5. Making farm life more attractive.

WELFARE PROGRESS—1939

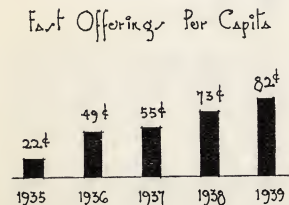
BY
ROScoe W. EARDLEY
Church Storehouse Supervisor

THAT substantial progress was made in the Church Welfare Plan during 1939 is evidenced by the reports given during the recent General Conference. Among the objectives to be attained by the Welfare Plan are the following:

1st: A development of the true law of Christian giving and receiving. During 1939, 251,436 persons paid fast offerings and welfare contributions. This is an in-

crease of 66,681 over 1938. That means that on an average, more than one person in every family of the Church contributed to the Welfare Plan through their offerings.

2nd: The privilege and duty of fasting and the payment of fast offerings. There has been a steady increase in the average amount paid by the members of the Church since the Welfare Plan was inaugurated.

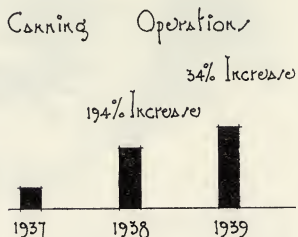


In 1935, the year before the plan was announced, the average per capita for Church membership was 22c. In 1939, the average was 82.2c per capita. This is an increase of 9c over 1938, and 27c over 1937.

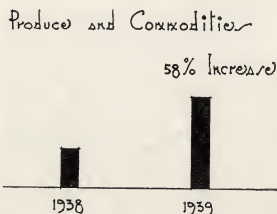
3rd: The responsibility of Priesthood quorums, Relief Society organizations, and other ward and stake units to accept and fulfill definite and productive welfare assignments. This responsibility was discharged more fully during 1939 than during any other period of which we have a record. Among the items produced were the following:

Flour and grain	1,077,517 lbs.
Sugar beets	1,974 tons
Potatoes and vegetables.....	2,603,808 lbs.
Canned fruits and vegetables.....	900,909 cans
Meat and dairy products.....	301,728 lbs.
Cash	\$10,515.30

The canning operations which were carried on largely under the direction of the Relief Societies, increased in 1938, 194% over 1937; and in 1939, 34% over 1938.

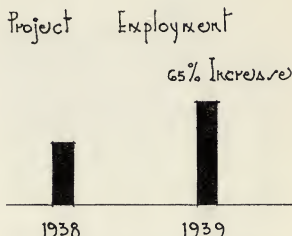


This part of the program has now developed to the point where the needs of the Welfare Plan can be easily provided for. There was



an increase in produce and commodities of 58% in 1939, over 1938.

4th: The furnishing of opportunities to those who are being benefited under the Welfare Plan to assist in the production both for themselves and for others of food, clothing, and other necessities essential to health and comfort. There was a noticeable increase in the number of persons participating in welfare projects. Reports from the



various stakes indicate that on an average 65% more persons were engaged on these projects in 1939 than in 1938.

5th: The responsibility of all, and especially of Priesthood quorums, to assist worthy members of the Church who are not employed to find gainful work, and to assist in the general rehabilitation of those in need. Although the employment statistics are not as comprehensive as other parts of the Welfare Plan, it would seem from the information available that there was a noticeable increase in the number of persons who were assisted to find employment in private industry, and also in the number who were helped to reestablish themselves in small business pursuits or agricultural projects. The number of unemployed employable persons seems to have decreased 26% in 1939, as compared with 1938.

6th: To produce within the Welfare Plan those commodities needed for distribution to the worthy needy and the unemployed who are assisting in welfare projects. There was a marked increase in the variety, as well as the quantity, of items produced. Plans have already been perfected to continue this development and it is expected that during 1940, at least 75% of all items distributed through our storehouses will be produced within the Welfare Plan itself.

7th: The responsibility of the bishops and presidents of Relief Societies and of bishop's counselors, who have direct charge of bishop's storehouses, to distribute promptly and without waste the things that have been produced to those in need. During 1939, the number of storehouses increased to seventy-one. The management of storehouses increased in efficiency, and the work of the Relief Society organizations, which is charged particularly with family analysis and determining of needs of families, grew in importance as well as efficiency.

At the present time there are enough foods, commodities, clothing, and fuel on hand to take care of our present load until the new harvest shall come in this fall. Budget assignments for the winter storage period, beginning October 1, 1940, have been made and are now being carried out throughout the Church.

The Welfare Plan is moving forward to the satisfaction of the Presiding Authorities and all who are associated with it.

FLEDGLINGS

A story for mothers—in which fathers and children have conspicuous parts

By MARGE STEWART

"BISCUITS?" Dan said. "On a day like this? Great scott, Lucy, it's a hundred and two in the shade!"

Lucy glanced up briefly from the floured board and smiled at him. Her face was damp and rosy from the heat; her gray hair clung in little wisps to her forehead and her cheek. "The boys like them so well, Dan. I don't mind."

"When I was young," Dan grunted, "I ate what was set before me."

He seated himself heavily in his usual place beside the kitchen table. From his pockets he drew the inevitable travel folders, and loosening his tie, he settled himself and began to study them.

The smile on Lucy's lips slid to her eyes as she watched him. Dear Dan, trying to be gruff; as if she didn't know the whole purpose of his days was to see that his children didn't know the harshness, the poverty, the fierce struggle of his own youth.

She went across the kitchen and kissed his shaggy hair, touching a folder lightly with a floured finger. "California?" she smiled. "Do you suppose it's really as wonderful as they say?" She watched his slow grin deepen the lines around his eyes.

"Either it is or they have some wonderful liars," he chuckled.

Lucy went back to the biscuits. She sighed. They would go, of course, some day. Always they had planned this visit to far places. But not yet. Not while the children needed them. Of course, Susannah was married . . . the ache that her going had left stirred in Lucy's breast. But there was Joel. He must have another chance at college. He wouldn't fail again . . . and Dale.

Dale and Carla would be married soon, now that Dale's success was assured. Lucy cut the biscuits into neat little discs. It had not been easy, persuading them to wait. "With both of us working," Dale had cried, "it will be easy. We'll get along." But it was Dale who had seen how impossible it would be. How it might hold him back, a lawyer just beginning. Dale, who had raged at first, had turned to Carla. "They're right, darling. A single fellow can get in with more people. But I'll work like fury. We'll be married the first big case I get."



"YOU DIDN'T WANT US TO GET MARRIED FIVE YEARS AGO. YOU WOULDN'T LET US WORK IT OUT. WE WOULD HAVE WON THROUGH THEN. OH, WHY DIDN'T YOU LEAVE US ALONE?"

Remembering that day, Lucy did not hear the cab drive up, or Susannah's high, clear voice. Dan heard it. He stood up quickly, all the bright folders slipping from his fingers to the floor. He said, his voice bewildered, "It's Susannah! She's here?"

"But Susannah's in Chicago. Dan. . . ." Lucy stopped short, her heart beginning a new and singing beat, knowing her daughter's step upon the porch, knowing the very slam of the screen door as Susannah's own. "Susannah," she whispered and ran out of the kitchen, through the dining room to the wide front hall.

It was Susannah, tall and slim and lovely in a sheer blue dress and a smart, white hat. Susannah, her gentian blue eyes, swimming with tears, coming in a little rush to bury her head on Lucy's shoulder.

Lucy made small murmurings in her throat.

Dan said, "Bless my soul, Susannah. We can't have this. Come and tell your old dad all about it." He held out his arms, and the girl turned and stumbled into them.

"I couldn't bear it," she wailed, her words muffling themselves into his shoulder. "It was hot in that stuffy apartment, and I didn't know anyone, and . . . and I'm going to have a baby!"

There was stillness in the hallway, "A baby!" thought Lucy. "My Susannah with a baby?" She lifted her eyes to Dan, to share the wonder of this moment with him.

Dan said gravely, "I'm very glad for you, Susannah," and then, with a note in his voice that Lucy had never heard before, "But Ted? Wouldn't he rather have you with him? Won't he worry?"

"I don't care," said Susannah, resentment in the words, "I'm not going back. I told Ted if he wanted to keep me, he'd have to come here. He could get a job. I'm not going



back. I don't have to. You'll take care of me."

Lucy saw Dan's mouth straighten. He dropped his arms from Susannah's shoulder. He mustn't, she thought with sudden panic, be angry with her. She's so young. We've protected her so. She's never known a single heartache, until now.

She spoke quickly, gathering her daughter into her arms. "Of course, you'll stay here. Isn't this your home?" And then to Dan, "Ted will come. You'll see."

"Yes," said Dan heavily, "he'll come. It would take a terribly strong man to lick a combination like this."

TIRES screamed in the driveway and a car door slammed. "The boys," said Lucy. "Won't they be surprised? Wipe your eyes, dear."

They came in, Dale and Joel, and Lucy's pride in them was like a banner flying. They were like Dan, tall and square-jawed and big boned. Dale's eyes were like Dan's too, blue and deep-set under heavy brows. He stared at Susannah. "When did you get here? Where's the groom?"

"I've left him," said Susannah flatly.

"Tough luck. I thought you and he would hit it off. He's a swell fellow."

Her small face hardened. "I take it you don't think I'm so swell?"

She turned away from him to her younger brother. "Joel, you haven't said you're glad to see me?"

Joel flung a tennis racket into a corner. He kissed her lightly on the cheek. "Sure I am, Susannah. Sorry about Ted, though." He turned to Lucy. "I'm starved, Mom."

"My biscuits!" cried Lucy and scurried to the kitchen, the starched gingham of her dress rustling as she ran. She took the pan out of the oven and went to the cupboard for plates. She leaned her head against the too high shelf. "Home," she whispered, and tears stung under her lids, "the place that Dan and I have made for them. Oh, it's worth it all, the struggle, the worry . . . a place for our children to come when they are troubled and afraid."

The dining table was lovely with its snowy cloth and yellow candles. The boys ate heartily, and Susannah nibbled daintily on salad and toast. Lucy could not eat at all for joy of having her there, so lovely and unchanged. There were no traces now of the tears she had shed. Her face was smooth; her eyes starry with excitement.

"I want to know everything that's happened in the whole year I've been gone," she cried, and turned to Dale. "How goes the law? Are you making enough to pay the telephone? Or is Dad still footing the bill?"

"Don't tell me you haven't heard?" Joel demanded before his brother could speak. "Dale just won a case. Tomorrow he's getting a check for five hundred dollars, and Hardy and Baxter are giving him another big case. Yep, Dale's getting up speed."

"Five hundred dollars," breathed

Susannah. "But that's wonderful, Dale! Now you and Carla can get married."

"Yep," said Joel, and helped himself to mashed potatoes, "the gal's patience is rewarded. A wedding ring for five years of waiting."

Dale glared at his brother, and Lucy spoke quickly, "Are you ready for dessert?" She changed their plates. Dan's, she noticed, was scarcely touched. She followed his eyes to Susannah, and gave his shoulder a pat.

Joel gulped his apple pie, and pushed back his chair. "How's the chances for a new tennis racket. Dad? Mine's shot, and I'll need a new one for the finals."

Dan shook his head. "You won't have to worry about the finals, son. I've some good news for you. Pete Morris says he has a place for you. . . ."

"Office work!" Joel's voice was heavy with derision, "I'm not going to be any old white collar guy. . . ."

"No?" said Dan quietly, "No? What are you going to be?"

Joel shrugged. "I haven't made up my mind yet, Dad. Give me time. I'm only eighteen. I don't want to get stuck in a rut. What about the racket?"

"No," said Dan harshly. "When you're working you can buy your racket. This job would even help put you in college again."

"And I'm not going to school again," Joel shouted. "I've had my fill." He rushed out and Lucy heard him pick up his tennis racket, and then his footsteps slamming down the steps.

She twisted a napkin. What had come over Dan, she wondered with a sick amazement. Dan who had been so proud of Joel's prowess on the courts!

"Dad's right," said Dale, folding his napkin. "Joel should be paying more attention to getting a job. This tennis craze won't get him anywhere."

He rose, and as always, his big-ness and his dark good looks tugged at Lucy's heart. "Are you going to see Carla?"

He shook his head. "I'm thinking of buying a new car. I've an appointment with a salesman." "A car?" cried Lucy, "But . . . but I thought you and Carla would get married now?"

"I'm not," said Dale, "going to get married now. You don't know what I've been through, sitting in that office day after day. Waiting for clients who never come. Now when

(Continued on page 294)

The "PENNY BLACK"

"CALLING all stamp collectors" is the cry that is ringing over the philatelic world in this year of 1940. The occasion is the one hundredth anniversary of the first adhesive postage stamp, the famous "Penny Black," conceived and energetically sponsored for five years by Rowland Hill, a Birmingham schoolmaster, and issued by Great Britain on May 6, 1840. Its design was the head of the young Queen Victoria, then but three years advanced on her sixty-four year reign. This pioneer momentous classic long has been and still is the most collected and most studied postage stamp ever printed despite the tens of thousands of different stamps since issued by over one thousand countries and cities.

Although millions of the "Penny Black" were printed, the stamp, even after a century, has a steady and considerable market value. While indifferent specimens may be had for a dollar or two, covers carrying this stamp, with postmark dated May 6, 1840, readily bring seventy-five to one hundred dollars, depending upon the condition of both cover and stamp. A neat cover dated May 10, 1840 (the first Sunday of use), has sold for over two hundred dollars. Clean singles with ample margins and clear cancellations, the kind desired by every stamp collector, sell readily for from five to twenty-five dollars—and all this for a bit of paper even in its original, unused state, never with more intrinsic actual value than a penny! Many collectors in this country and even more in England boast of hundreds, in some cases thousands, of copies of the "Penny Black" in single collections. Four hundred copies were sold in a single afternoon auction sale in New York on March 19, 1940.

Such was postage stamp number one, the centenary of which thousands of western collectors and millions in the United States will note with interest and will often mark with specific ceremony or observance. The Deseret Stamp Club, principal group of collectors in Utah, has issued an attractive commemorative poster stamp and similar clubs in all countries will mark the anniversary with exhibits, special programs, poster stamps, and other

By JAMES I. WYER

LOOKING BACK A HUNDRED
YEARS OF PHILATELY—
SINCE MAY, 1840.



REPRODUCTION OF A GROUP OF
FOUR PENNY BLACK STAMPS

souvenirs. The American government is discussing the issue of a special stamp recognizing the centenary.

This first stamp carried on the margins of the sheets of two hundred forty in which it was printed, some practical and paternalistic instructions from the British government. The public in using this new device was cautioned to avoid getting the "cement" (gum, we call it now) on the new "labels," "untimely wet" and further was explicitly directed to "place the labels *above* the address and towards the right hand side of the letter."

In one of several pamphlets in which Rowland Hill urged penny postage upon the British government, he replied as follows to some possible objections raised by a committee of the House of Lords: "Perhaps the difficulties might be obviated by using a bit of paper just large enough to bear the stamp and covered at the back with a glutinous wash which by applying a little moisture might be attached to the letter"—in these words we have probably the first formal definition of a postage stamp, and the world has been licking his glutinous wash for a hundred years!

WHERE was the United States all this time? Our country, it must be confessed, was not even second

or third to adopt this far-reaching innovation. In 1843, Brazil put out the "Bull's-eyes," a notable and striking set of three stamps. Several of the Swiss cantons used attractive adhesive stamps between 1843 and 1848. The little island of Mauritius in the Indian ocean was the first of England's colonies to follow the example of the mother country, for in the early months of 1847 it became number four on the honor roll. Not until 1847 did the always conservative and slow-moving American Congress authorize and produce the handsome five- and ten-cent stamps which form the first of our postal issues. Our postage stamp centenary therefore will occur in 1947, an easy date for Utah collectors to remember, and it will undoubtedly be commemorated in fitting fashion.

It is interesting to note that even with the British stamps in use for seven years, Americans were slower than the English to fall into the habit of prepaying their letters by affixing the new bits of gummed paper. Rowland Hill notes in his journal that about half of the letters handled by the post office on the first day of the "Penny Black" bore the new stamp. So slow, however, were Americans to approve or at any rate to accustom themselves to the use of the adhesive stamp that in 1855, Congress deemed it expedient to fix January 1, 1856, as the date after which all letters must be prepaid by stamps.

The approaching centenary probably will stimulate search in long-neglected stamp-albums, in attic boxes, and trunks where old letters are stored and thousands of buried "Penny Blacks" will come to light. There may be some of them or of other early British stamps in Utah, for between 1847 and 1860 many British emigrants came to Utah and must have received here many letters from their former country, some of which have been saved. The same situation is even more likely to exist with respect to our first American issue. These five- and ten-cent stamps were used from 1847 to 1851, and many of the letters which followed the original pioneers to the new land of Deseret must have been carried by our first five- and ten-cent

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VALUES

A SHORT
SHORT
STORY

By RUTH SHIRLEY

AT FIVE minutes to four, I picked up my books and left the library. I could see my brother Bill in the old car parked in the avenue, sitting very straight and staring ahead over the steering wheel. The street in front of the high school was lined with cars, but ours was the oldest and shabbiest of them all and I hated to be identified with it. I slunk into the back seat and despised myself for being ashamed.

Why did I always want to appear better than I was? Once within the old car, all my pretensions were stripped from me. I could no longer imagine that I was the cherished daughter of a kind and prosperous father who had given me that new cream-colored roadster over there for my sixteenth birthday. I was just I. I didn't even live in this town. I lived on a cherry orchard thirteen miles away. Sitting in the shabby car even made my clothes seem shabbier, and I wished that the students passing by wouldn't recognize me.

We waited, without talking, for my sister and brother who went to the university. Only my sister came. She said that Jay had to stay late for a meeting.

The ride home was not pleasant. Bill drove as if demons were after him and when we protested, he went only as fast as he had to go to keep the engine from dying. The day was hot, unusually hot for spring, and the smells from the oil tanks, from the meat-packing house, and from the hot springs were intensified in the heat. I felt sick to death of it all and of the scenery we passed ten times a week.

Farther out, I was revived by the fresh, earthy fragrance, and the air became sweet with blossoms. The world had been metamorphosed during the day. The sun had warmed the buds to bursting and the trees that had been plain, grey-green this morning were now like Cinderellas dressed for the ball.

At the last bend from home, we saw the tall trees that stabbed the sky in a circle around our house. The orchard stretched toward us and our orchard too had donned a lace dress. Then coming closer, we noticed the crowds of people and the parked cars before our gate, as if there had

been an accident. Suddenly I became aware that the silhouette of trees was thin and bare. I could see straight through them. There was nothing solid blocking the view. Our house was gone!

Bill stopped the car and we climbed out. We could hardly see past the people lining the fence. I heard old Curt Rice talking to another neighbor: "It weren't no use of us gittin' burnt trying to drag stuff out. We knowed they had insurance to cover iverythin'." His wrinkles deepened.

I looked between the heads of the people in front of me at the familiar objects standing rescued but bedraggled-looking on the lawn. I hadn't realized until then, how old and battered and ugly our furniture was. I was seeing it as I thought the people around me were seeing it.

There was mother's chiffonier that Aunt Hattie had given us and that we had painted white. A suit box was on top of it, and the pink georgette for my graduation dress which mother was going to make, was straggling out of the box. The leather couch and the dining room table were huddled together and partly buried under an avalanche of sheets and pillows, quilts and blankets, nightgowns, coats, shoes, and hats. The rocking chair with the mended leg was broken again, from being dragged out in a hurry. It was lying on its side as if giving its last kick. Mother's darning basket, with worn-out socks over-running it, lay on the grass by the milk buckets and the broom. I wished people would go away and quit staring and laughing at our miserable belongings.

I WAS glad that no one noticed me. I left the crowd and went down the lane to the side gate and pushed through it. The black-

"HIZ STRATFORD," HE SAID, "IF YOU'RE GOIN' TER MOVE OVER TO THE PACKIN' HOUSE, I'D BE RIGHT GLAD TO HAUL SOME OF YOUR THINGS OVER IN THE WAGON FER YE."



ened foundations yawned cadaverously and smoke twisted thinly upward. I saw mother sitting over in the orchard on a couple of mattresses. The path they had been dragged over showed clear and bare. Mother's face was white except where it was streaked with black.

"Did anyone get hurt?" I breathed.

"No. We're all right, thank heaven." She spoke mechanically as a person who had been stunned. "If it hadn't been for a truckload of road workers, we wouldn't have saved anything. They stopped and pulled out everything they could before the fire got too bad. They were wonderful. It was just as if they had been sent to help us."

"Did we have insurance?" I wanted to know.

"Yes," she said, "but not enough to cover all of this."

I sat down by her. "What are we going to do, Mom?"

She straightened her shoulders. "We'll move over to the packing house in the big orchard. You take the broom and go over and sweep it out." She looked into my eyes and said earnestly: "Everyone has been awfully good. Mr. Brown offered us one of his houses to live in free until we can build up again. But we won't take it. We'll manage in the

(Concluded on page 297)



Photograph by New Mexico State Tourist Bureau.

The MORMON BATTALION IN NEW MEXICO

THE STORY OF A BRIEF BUT SPECTACULAR SOJOURN
WHICH WILL BE COMMEMORATED AS PART OF THE
STATE'S CORONADO CUARTO CENTENNIAL.

OLD FORT CUMMINGS, NEAR DEMING, NEW MEXICO, WAS ESTABLISHED IN 1865, AS AN APACHE OUTPOST TO GUARD STAGE COACHES AND WAGON TRAINS USING THE BUTTERFIELD TRAIL AND OVERLAND MAIL ROUTE, WHICH WOUND THROUGH COOK'S CANYON NEAR HERE. COOK'S PEAK, WHICH TAKES ITS NAME FROM THE COMMANDING OFFICER OF THE MORMON BATTALION, WHICH PASSED HERE IN 1846, IS SEEN IN THE BACKGROUND. THE FORT WAS ABANDONED IN 1891, AND ONLY RUINS REMAIN.

By KENNETH ALLEN
Of the New Mexico State
Tourist Bureau

MANY spectacular tales were written into the records during the middle decades of the nineteenth century in New Mexico, but perhaps no more dramatic chapter was inscribed than that of the Mormon Battalion, a fully equipped fighting force of five hundred men who marched across the state in 1846 as a part of the expeditionary army of General Stephen W. Kearny.

Historians and writers gathering material for New Mexico's Coronado Cuarto Centennial, which commemorates the state's four-hundredth anniversary this year, discovered that the Battalion's brief but spectacular sojourn in New Mexico was worthy of commemoration. As a result, the New Mexico State Tourist Bureau will erect six historical highway markers along the Mormons' route, which followed the Santa Fe Trail across the northeast section of the state to Santa Fe, then swung down the Rio Grande, and westward across the Mimbres Valley. A twenty-two foot stone marker, commemorating the march of the Battalion through New Mexico, is being erected this spring under the auspices of a committee of Latter-day Saints from Albuquerque. Governor John E. Miles has granted permission to place the monument on U. S. Highway 85, midway between Albuquerque and Santa Fe.

The Battalion crossed the eastern border of New Mexico on September 28, 1846, after stumbling across the plains of Kansas, Oklahoma, and Texas. Plagued by heat, sand, wind,

rain, and a shortage of food, the Mormons found New Mexico's eastern plains abounding in game—bear, turkey, and antelope—with which they quickly replenished dwindling larders.

From the Rabbit Ear Mountains near Clayton, New Mexico, the Battalion followed closely the route of the Santa Fe Trail into Las Vegas, New Mexico, passing such landmarks as the Turkey Mountains, which were five years later to provide the eastern bulwark for Fort Union. The fort became an important western outpost for the U. S. Army, and a stage stop on the Santa Fe Trail. It was abandoned in 1890.

Two days before reaching Las Vegas, New Mexico, then only eleven years old, Lieutenant Andrew

J. Smith, commanding officer, persuaded the Mormon leaders to split the Battalion, leaving the sick and supply trains behind, and taking the rest of the command forward to Santa Fe under forced march. Consequently, the first contingent of Mormons reached Santa Fe on October 9, and the remainder four days later. The Battalion was just two weeks behind the main force of General Kearny, who had already taken the vast territory of New Mexico for the United States, and was well on his way toward California.

From Las Vegas to Santa Fe the Latter-day Saints passed many historical landmarks, among them Starvation Peak, where legend holds a party of white settlers were surrounded by a surprise Indian attack and starved to death while seeking

Photograph by New Mexico State Tourist Bureau.

INDIAN PICTOGRAPHS ON THE MIMBRES RIVER, SIX MILES NORTHWEST OF FAYWOOD, HOT SPRINGS, NEW MEXICO. THE PURPOSE OF THESE SYMBOLIC WRITINGS BY THE ABORIGINES HAS NEVER BEEN DETERMINED BY ARCHAEOLOGISTS. THE PICTOGRAPHS WERE MADE BY THE MIMBRENOS INDIANS, AN EXTINCT RACE, WHOSE DISAPPEARANCE CONTINUES TO PUZZLE SCIENTISTS WHO HAVE BECOME INTERESTED IN THIS AREA.



haven on the mountain; Pecos Indian Pueblo ruins, abandoned in 1838, along with the Franciscan Mission of Our Lady of Angels of Porciuncula, founded about 1617.

The Mormons remained in Santa Fe ten days. History relates that they were given a one hundred gun salute as they marched into the ancient capital city. Many of the men who were sick and several families who had followed from Council Bluffs, Iowa, on the hard journey were persuaded to go to Pueblo, Colorado, to remain until permanent quarters could be arranged in California. At Santa Fe Lieutenant Smith was relieved of his command and Captain Philip St. George Cook, who later was to win fame as a frontier army officer, was named to head the Battalion.

LEAVING Santa Fe on October 19, the Mormons marched down the Rio Grande for twenty-six days before turning west near the present town of Caballo, New Mexico. From a strictly historical standpoint it is interesting to note here that the Battalion did not journey over Jornada del Muerto (Journey of Death) as did most of the traffic moving through the lower Rio Grande Valley. The Jornada was a long stretch of arid plains country, which lay to the east of the Rio Grande, separated from it by the Sierra Caballos. Besides the natural hardships encountered in crossing this desert stretch, there were the lurking Apaches in the San Andres Mountains to the east.

When General Kearny came down the river, he followed the Jornada, but the Mormons stayed with the stream route, sometimes

literally pulling the oxen and heavily loaded supply wagons through the ruts and bosks over poorly laid roads. When the Battalion swung away from the Rio Grande, it headed into the sparsely populated and Apache-infested Mimbres Valley of Southern New Mexico. Again plagued by shortage of rations, the intrepid band was forced to kill for food the oxen which were hauling the rations wagons. Across southern New Mexico the Battalion followed the approximate route which twelve years later was to become famous as the Butterfield Trail, the longest overland route from Missouri to California.

In the Pinos Altos mining district, the Mormons came across routes alive with traffic from the copper mines into Chihuahua, Mexico. Here another crisis faced the Battalion. Captain Cook was prevailed upon by his officers to follow the mining road into Mexico, and then to march toward California—a route which would have taken the command far off its course. The Mormons prayed for one entire night to dissuade Captain Cook, but the start toward Mexico was made. Then the officer suddenly changed his mind, remembering his orders from Kearny to follow as rapidly as possible to California. The Battalion swung away from the southern route, and toward the west again. The Battalion's prayers had been answered.

Shortage of water became acute as the Battalion struggled through the rugged mountain country of the Mimbres toward the present town of Lordsburg. For ten days the command labored to cross the Continental Divide. Finally the cumbersome supply trains were unloaded, and the provisions packed by mule over the "American Backbone." The wagons were hauled up empty and let down by ropes on the western side of the divide.



Photograph by New Mexico State Tourist Bureau. THE YUCCA, NEW MEXICO'S STATE FLOWER, AND CACTUS ARE INDIGENOUS TO THE SOUTHWEST. LOOMING IN THE BACKGROUND IS THE BLACK RANGE, FAMOUS AS AN APACHE INDIAN HIDEOUT IN NEW MEXICO'S EARLY DAYS. IT WAS THROUGH THIS RUGGED COUNTRY THAT THE MORMON BATTALION MARCHED IN 1846.

In the Gila River country, advance scouts constantly saw Indian signs, but not until the rugged Peloncillo Mountains were reached did the Apaches venture forth—and then as peaceful traders. The Mormons bought meat and other supplies from the Indians, a spectacular feat in itself in view of the Apaches' hostile attitude toward the white man.

Many of the landmarks in the southern part of New Mexico today bear the name of Captain Cook, designating points where the Battalion passed or made camp. Such points as Cook's Peak, Cook's Canyon, and Cook's Spring were well-known to drivers of the Butterfield stages. In the shadow of Cook's Peak, Fort Cummings was established in 1863 as an Indian outpost.

Through Doubtful Canyon the Battalion virtually slid into Arizona's San Simon valley to end their peaceful journey across New Mexico. Although the United States was at war with Mexico, this phenomenal army never fought a battle with the enemy.

STARVATION PEAK, A WELL-KNOWN LANDMARK ON U. S. 85 BETWEEN LAS VEGAS AND SANTA FE, NEW MEXICO. THE PEAK GETS ITS NAME FROM THE FACT THAT EARLY SETTLERS IN LAS VEGAS WERE DRIVEN OUT BY INDIANS, SURROUNDED AND STARVED TO DEATH WHEN THEY TOOK REFUGE ON THIS PEAK. THIS WAS ONE OF THE LANDMARKS PASSED BY THE MORMON BATTALION ON ITS MARCH THROUGH NEW MEXICO IN 1846.

Photograph by New Mexico State Tourist Bureau.



HER ALLOTTED SHARE

A SHORT
SHORT
STORY

By
ONDA
MARCEAU

BERTHA EVANS looked down at her rough hands and broken nails. "What have I gotten out of life?" she asked herself. "Years of sitting on this farm—toiling for William and my children. Now they're all gone, and he reads Western stories."

For the first time in her life, Mrs. Evans was resenting her lot. She sank into a chair, too weary to push back the grey hair that straggled about her face. Then her eyes strayed to the window. There were her flowers, beaten to shreds. There was the green cotton, which would soon be white—just as last fall and the fall before.

"But I won't get a ready-made dress," she whispered; "there won't be any money to have my hair curled like the town women do." She felt old and tired, and wondered why a little beauty couldn't enter her life.

Just then she heard her husband scrape his feet on the porch. "I got the mail, Mama. Your magazine came." William Evans, wearing scuffed shoes, faded khakis, and a week-old beard, slammed the screen door as he came in. When his wife failed to look up; he said again, "Mama, the magazine came."

She stirred then. "Oh, let me see." Tired as she was, Bertha took the magazine eagerly. She turned the pages quickly as William sat down, propping his feet on the stove.

Bertha stopped on a title that read: "Tribute to Courage," by Janet Evans. She lingered over the name, and then with a contented sigh, pored over the words—savoring each of them.

"AT FIFTY, Mary Adams was not beautiful. Her face bore no evidence of massages or expensive oils. Broken nails and rough hands were mute proof of hours of heart-breaking toil. Her shoulders were

SHE LINGERED OVER THE NAME, AND THEN WITH A CONTENTED SIGH, PORED OVER THE WORDS—SAVORING EACH OF THEM.



stooped from carrying, beneath her heart, the five sons and two daughters, now grown tall and sturdy. The faded, gingham dress Mary wore served only to cover her, giving nothing to her face or to her figure.

"Little of what the world calls beauty had been in Mary's life. Her husband was a small Texas farmer, an undemonstrative, silent man; a man who forgot birthdays and anniversaries. Sam Adams' tenets called for no finery. 'I am a simple country man,' he was wont to say. 'Let people take us for what we are—not for the clothes we wear.' A good husband, even so!

"When Mary married Sam Adams, she had said to herself, 'Now, I shall have bright curtains and rugs, nice furniture, flowers in my yard; I shall even have silk dresses.' For Mary loved all soft and delicate things, so deeply that she could not even share her secret love.

"But soon her bright, new linoleum rugs had been scarred by scampering feet. The curtains were faded from much washing, and the furniture scratched. The flowers she so carefully tended must be covered with jars or the sand would smother their lives.

"If Mary looked longingly at silk dresses in the catalog or the department store thirty miles away—before she bought the six pair of overalls, for her men—no one ever knew.

"Each day brought a multitude of endless tasks, but Mary was a spend-thrift with her energy. Her children romped through the ugly, old house, leaving misplaced articles in their wake. They were sick. They were hurt. Johnny fell out of the apple tree and broke his arm. Danny was laid up for months when he cut his leg on the barbed wire fence. They

toke clothes—dirtied them, and ate with the insatiable appetites of farm children. The cry of 'Mama, I want—' was a constant crescendo.

"In her few leisure moments, stolen after the children were asleep, Mary sewed bits of lace on her daughters' dresses or bows of ribbon on the tiny bonnets. Sam read stories of bucking horses and stampeding herds."

BERTHA paused for a moment and looked across at her husband. Then she went on to the end of the story—a story of a farm woman whose splendid courage brought a large family through one crisis after another. Her eyes stayed on the final paragraph and she read it again and again.

"True—Mary Adams' life had not been filled with the beautiful things she longed for. Nor had it been an easy one. But Mary didn't mind now. She had learned of a new beauty. She had found a new satisfaction. She had sent seven children out into the world—seven strong-bodied, clean-minded, right thinking children. That knowledge was reward enough."

Bertha sat on, rocking a little, staring straight ahead. William got to his feet and started for the door, saying over his shoulder, "Wonder where daughter gets her ideas for her stories, Mama?"

There was no expression on Bertha's face as she answered, "Don't know, Pa. Guess she just thinks 'em up." But there was a new light in her tired eyes—a new understanding, a new courage.

"I guess it hasn't been so bad," she mumbled, when her husband had gone. And there was no longer resentment in her tone.

The "MILLENNIAL STAR"

OLDEST EXISTING CHURCH PUBLICATION STILL
MAKES ITS WEEKLY APPEARANCE IN GREAT
BRITAIN.

ONE hundred years ago this month (May, 1840) the printing shop of W. R. Thomas, Spring Gardens, Manchester, England, was the scene of considerable activity. Among his various printing jobs, Mr. Thomas had agreed with one Parley P. Pratt, an American Mormon missionary, to furnish, for a given sum, two thousand copies a month of a new, religious magazine, to be known as *The Latter-day Saints Millennial Star*. Mr. Pratt had prepared, some weeks previously, the prospectus for the first copy of his magazine, but not knowing where the money to pay for the printing was to come from, he had written his fellow missionary, Brigham Young, then in Herefordshire, as follows: "When I have a sufficient number of subscribers and money enough on hand to justify the publishing of the paper, I will proceed with it."

President Young, with his characteristic energy, replied, "Publish two thousand copies of the magazine, and I will foot the bill."

And so Parley P. Pratt made an agreement with Mr. Thomas, printer, of Spring Gardens, Manchester, to print two thousand copies of the first number of the *Millennial Star*, and assured him that the money to pay for the work would be forthcoming.

How could Brigham Young "foot the bill" for this printing job? Only one month previously, April 6th, to be exact, he had landed in Liverpool, "a stranger, in a strange land," "practically without money or possession of any kind. "I had enough to buy a hat," he relates, "and pay my passage to Preston, for from the time I left home I had worn an old cap which my wife made out of a pair of old pantaloons; but most of us [the Twelve who had accompanied him to England] were entirely destitute of means to buy even any necessary article."

Perhaps no part of our Church history is more inspiring than the account of the journey of seven of the Quorum of Twelve Apostles to England in the fall of 1839 and the spring of 1840—strong, noble, faithful men, with every external circumstance against them. They had just been driven out of Missouri and had been robbed and stripped of their possessions. One by one they

LATTER-DAY SAINTS MILLENNIAL STAR,

EDITED BY PARLEY P. PRATT.

No. 1, Vol. 1. MAY, 1840. Price 6d.

PROSPECTUS
This long night of darkness is now far spent—the truth retires in the primitive simplicity and purity, like the day-out of the storm, lighting up the dawn of that effulgent morn when the knowledge of God will cover the earth as the waters cover the sea. It has pleased the Almighty to send forth an Holy Anointed, to restore the fulness of the gospel with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them "the faith which was once delivered to the saints," and to send his servants in dense but days, with a special message to all the nations of the earth, in order to prepare all who will work for the Second Advent of Messiah, which is now near at hand. By this means, the Church of Jesus Christ of Latter-day Saints, (being first organized in 1830) has spread throughout many parts of America and Europe, and has caused many tens of thousands to rejoice whose measure, while they are enabled to walk in the light of truth.

And feeling very desirous that others should be made partakers of the same

proper to order the publication of a Periodical devoted entirely to the great work of the spread of truth, sincerely praying that men may be led to carefully examine the subject, and to discern between truth and error, and accordingly.

"The *MILLENNIAL STAR*" will stand aloof from the common political and commercial news of the day—in its columns will be devoted to the spread of the fulness of the gospel—the restoration of the ancient principles of Christianity—the publishing of Testaments—the rolling forth of the Kingdom of God among the nations—the fulfilment of prophecies—reverting the judgments of God as they befall the nations, whether signs in the heaven or in the earth—"blood, fire, or vapour of smoke"—in short, whatever is shown forth indicative of the coming of the "Son of Man," and the ushering in of his universal reign on the earth. It will also contain letters from our numerous Elders who are abroad, preaching the word both in America and Europe, containing news of their success in ministering the blessings of the glorious gospel.

REPRODUCTION OF AN EXCERPT FROM PAGE ONE, NUMBER ONE, OF THE "MILLENNIAL STAR".

had converged towards the village of Commerce, Illinois, where the Prophet Joseph Smith was endeavoring to form a new gathering place. Then, without adequate protection for their families, almost without food, poorly clothed, several of them ill, all of them without money, the time came for them to depart for their missions to England, as they had been commanded in the revelation of July, 1838.

By the utmost exertion and by the blessings of God, they arrived in England. They were persevering men; their experiences were preparing them for the day when they would be called "to bear off the burden of the Kingdom."

Perhaps these brethren could not have succeeded so well in their difficulties had it not been that they were all young men. Their ages at the time they arrived in England were as follows: Brigham Young, 38; Heber C. Kimball, 38; Parley P. Pratt, 33; Orson Pratt, 28; Wilford Woodruff, 33; John Taylor, 31; George A. Smith, 22.

The brethren called a council and conference of the Saints to be held at Preston on April 14th and 15th, 1840. It was here, on the second day of the conference, that the following business was transacted:

Moved and seconded that a monthly periodical shall be published under the di-

By PRESTON NIBLEY
President of the Northwestern
States Mission

rection and superintendence of the Twelve, for the benefit and information of the Church, as soon as a sufficient number of subscribers shall be obtained; carried.

This date marks the beginning of the *Millennial Star*, though not named until perhaps two weeks later. President Young has informed us that when the project for beginning this paper was put forth, "Parley P. Pratt craved the privilege of editing it, and we granted him that privilege."

President Young was a good business man. He knew that the two thousand papers, to be known as the *Millennial Star*, would bring in a given amount in subscriptions. He was also eager to have some tracts printed and a new edition of the Book of Mormon and the Hymn Book. This would take a considerable amount of money, but if the money could be obtained it would be returned from the sale of the books and tracts and the magazines. And so Brother Brigham proceeded to work out the transaction, in his business-like way. He went to Herefordshire, where Wilford Woodruff had baptized several wealthy converts, and obtained a loan from them. "I borrowed two hundred and fifty pounds from Sister Jane Benbow," relates Brother Brigham, "one hundred of Brother Thomas Kington and returned to Manchester, where we printed three thousand Hymn Books and five thousand Books of Mormon, and issued two thousand copies of the *Millennial Star* monthly, and in the course of the summer gave away rising of sixty thousand tracts."

Was the money which President Young borrowed from Brother Kington and Sister Benbow returned to them? Yes, indeed; listen to this, further from President Young:

I was there [in England] one year and sixteen days with my brethren. . . . I paid three hundred and eighty dollars to get the work started in London, and when I arrived in Nauvoo I owed no person one farthing. Brother Kington received his pay from the

(Concluded on page 309)

THE COMMON SOURCE OF

V. ATONEMENT THROUGH SACRIFICE

THE atoning blood of the Man of Galilee washes away the sins of all mortals who—through faith, repentance, and baptism, and through living every other Gospel principle to the best of their ability—have done everything within their power to bring about their own redemption. The fact that mankind is mortal—spiritually dead and banished from the presence of his Heavenly Parents—necessitated the sacrifice of a Son who was completely pure and holy, one superiorly endowed with divine powers to the extent that He could break the bands of death and put into effect the law of universal resurrection.

The doctrine of atonement¹ is based upon the concept known in the scriptures as “The Fall.” At the time of their expulsion from Eden, Adam and Eve became mortal beings, thereby experiencing a spiritual as well as a physical banishment from God’s presence. Thus they died a spiritual death, or, in other words, a veil was drawn over their minds which prevented them from remembering their pre-existence and the Gospel of Jesus Christ.²

The very fact that Adam and Eve and all of their descendants were mortals living in a temporal world, cut them off from the presence of God, who is living in a spiritual, celestial world. The fall interpreted in this sense includes people other than just Adam and Eve. Every child of God that leaves his heavenly abode through birth into mortality is “cut off from the presence of the Lord”; therefore, he becomes spiritually dead and also subject to a temporal death.

Under the conditions of mortality and unaided by divine power or a divine being, men did not have sufficient knowledge or power to bring themselves back into the presence of their Creator. The Heavenly Father, knowing fully the conditions of mortality, devised a plan for the redemption of His children even before He placed them upon the earth.³ A Savior, a Redeemer, “One

Jesus the mediator of the new covenant . . . wrought out this perfect atonement through the shedding of His own blood.

—Doctrine and Covenants 76:69.

BY

MILTON R. HUNTER, Ph.D.

Associate, L. D. S. Institute of Religion, Logan, Utah

like unto God Himself,” was chosen from among the spirit children, and foreordained to come into mortality fully endowed with divine powers requisite for bringing about the atonement of mankind. The Master, the Lord of heaven and earth, was the One chosen.

He, Jesus the Christ, being literally the Only Begotten Son of God, was endowed with a double portion of divine attributes. It was He who died and shed His blood that we might live. No individual other than the Nazarene who has ever lived in this world possessed the innate power to perform such an “infinite and eternal sacrifice.” These glorious Gospel truths were understood thoroughly by the Nephites. In the words of Amulek to the inhabitants of Ammonihah:

According to the great plan of the Eternal God, there must be an atonement made, or else all mankind must unavoidably perish. . . . It must be an infinite and eternal sacrifice.

Now there is not any man that can sacrifice his own blood which will atone for the sins of another. . . . Therefore, there can be nothing which is short of an infinite atonement which will suffice for the sins of the world. . . .

I do know that Christ shall come among the children of men, to take upon Him the transgressions of His people, and that He shall atone for the sins of the world; for the Lord God hath spoken it. . . . The righteous shall sit down in the kingdom, to go no more out; but their garments should be made white through the blood of the Lamb.⁴

Shortly after Adam and Eve were banished from the Garden of Eden, the Lord “saw that it was expedient that some should know concerning the things whereof he had appointed unto them; therefore He sent angels

to converse with them. . . . [Also] God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world.”⁵ Thus, through divers ways, the Eternal Father taught mortals the Gospel of Jesus Christ, instructing them to hearken unto the voice of His Only Begotten Son who was to offer Himself freely as a sacrifice, “infinite and eternal,” for mankind.

But men were informed that only they who repented, received baptism and confirmation, and faithfully obeyed the Gospel teachings, had a positive and full claim on the sanctifying and atoning blood of the Master. The Lord in definite terms told Father Adam that “This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of times.”⁶

Therefore, whenever the true Gospel plan has been understood by mortals, the belief has been held that the Savior—the Only Begotten Son of God—should willingly sacrifice His life to rescue man from sin and the grave. As a result of His suffering and death, and through His power of Godhead, which is life eternal, all mortals will eventually be resurrected—Jesus Himself being the “first fruits.” While living in mortality the Nazarene declared:

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.⁷

When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of myself; but as my Father hath taught me, I speak these things.⁸

Through a careful study of the scriptures, it becomes apparent that the doctrine of atonement through sacrifice relative to the sacrifice of

¹Ibid., 12:28-30.

²Pearl of Great Price, Moses 6:47-67; 5:57.

³John 11:25-26.

⁴Ibid., 8:28-29.

¹The Gospel doctrine of atonement contains a number of vital phases, but space will permit the discussion of only one of them in this article—the various concepts held relative to the efficacy of shedding blood in atoning for the sins of mankind.

²Charles W. Penrose, *Blood Atonement*, 1:48; Joseph F. Smith, Jr., and Richard C. Evans, *Blood Atonement and the Origin of Plural Marriage*, 1:94.

³Book of Mormon, Alma 12:20-37; 42:2-10; 2 Nephi 2:1-30; 9:1-10.

⁴Ibid., Alma 12:25, 29-30.

⁵Ibid., 34:1-16, 36.

RELIGIOUS TRUTH

THE GARDEN OF
GETSEMANE AT
EVENING.



Photo by
Adelbert Bartlett.

Jesus is pertinent in the plan of salvation. This doctrine—first revealed to father Adam and later to the holy prophets during the various Gospel dispensations—has found its way outward throughout the world and downward through the ages as a “golden thread” of truth. As it was disseminated outward from the original source, alterations from the true concept occurred. Therefore, a great variety of beliefs—some true and others false—have been held relative to the efficacy of sacrifice in cleansing one from sin and in helping to assure him immortal and eternal life. However, these various concepts and practices are rooted in the Messianic revelations given to the first mortal and to the other prophets of the Lord. They came from the common source of truth which is the Gospel of Jesus Christ.

IN ORDER that mankind may constantly remember the great atoning sacrifice of the Master, God gave to Adam and his posterity the law of sacrifice, which law was observed until the coming of the Son of Man

in the flesh.” At His advent, however, sacrifice was replaced by sacrament.

An explanation of the true meaning of sacrifice came to Adam one day when he was offering unto the Lord the firstlings of his flocks. He was informed by an angel:

This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.¹⁰

Thus in the very beginning the offering of the sacrificial animal was regarded by Adam and his successors as an act symbolical of the sacrifice of the “Lamb of God.” The blood of the animal had no efficacious powers.

The Old Testament is rather replete with descriptions of sacrifices as carried on by Moses and his Israelitish successors preceding the advent of Christ. Most of the time the blood of the animal-victim was

sprinkled on the altar;¹¹ however, in connection with certain rites, it was sprinkled on the worshippers.¹²

To what extent the Hebrews believed that blood contained potent attributes for cleansing them from sin is not made exactly clear in much of the Old Testament. The evidence therein seems to indicate that at certain times in their history at least some of the people attributed a considerable amount of saving grace to blood.¹³ That was especially true during the eighth and seventh centuries B. C. when, due to pagan influences, many of the priests and laity had a warped understanding of the Gospel. However, several of Israel’s great prophets firmly maintained that the sacrifice of animals was merely symbolical of the atoning sacrifice of Jesus—the blood of the animal-victim being shed in commemoration of the “blood of the Lamb of God slain from the foundation of the world.” In violent protest to such Jewish priests who at-

(Continued on page 311)

¹⁰Pearl of Great Price, Moses 5:5-9; 6:56; Book of Mormon, 3 Nephi 9:15-22.

¹¹Moses, *op. cit.*

¹²Leviticus 3:8, 13; 4:17-18; 7:2; 8:15.

¹³*Ibid.*, 8:30; Exodus 24:5-8; Hebrews 9:18-21.

¹⁴Leviticus 16:14-15; Exodus 12:7-30.

POEMS BY YOUNG WRITERS

HIS MOTHER'S CHAIR

I NEVER knew his mother—yet she came
This evening, and the restless firelight
played
On silent shadow keys, with hands of
flame,
To welcome her—but I was half afraid
Till reason whispered: "Hush! She is not
there;
It's fancy—and a tired old rocking chair."

Her rocking chair—so century-wise it
seemed
A symbol of all motherhood; I knew
How patiently she'd rocked and sung and
dreamed;
How she had worked and laughed—and
wept some, too.
Here in the dark—perhaps she'd knelt to
pray
Beside it there, for strength some sunless
day.

Yet reason said she did not come tonight,
And reason, coldly faultless, must have
known;
It may have been stray shifting flecks of
light
That swayed her chair, and love that
swayed my own . . .
But no—that flash of silver, when she left!
And wooden arms entreating—numb—
bereft!

—Julia Nelson.



SPRING

NOW the flowers crown the earth with
gold;
And all the quiet hills, fold on fold.
The colors of the rainbow wear
And spread their radiant beauty there.
—Lynn Willardson, Age 11.

IN DEFENSE OF A WANDERER

OH, why should you with coward's
tongue,
Admonish him to keep his place
Within your small and narrow world?
For he is greater than your fear
Of things you have not known nor sought.
He is the searcher, and the light
Of ages yet unborn.

—Beth Chandler, Age 15.

WHEN DAY IS DONE

OH, to be in the West when the day is
done,
'Neath a glowing turquoise sky,
When the last rays of the setting sun,
Kiss the purple hills good-bye.

Where the evening breezes coldly sing,
Across the hard-packed snow,
With wild birds wheeling on the wing,
Into the West they go.

Where the hills stretch up to the cloudless
sky,
Blue as the sun-swept sea.
The trees give a pledge to God on high,
In a land both wild and free.

Oh, to be in the West when the day is
done,
And the world slowly says goodnight,
To see the last of the setting sun,
And the rays of fading light.

—Dorothy Mills, Age 16.

"ECHO"

S o many lovely poems have dropped
From pen and tongue
About the miles that lie between
Two who are young,

That when I try to write to you
I think instead
Of other's verses, trembling fair,
That I have read—

And what is there for me to say
After these, then—
After their sighs and longing dreams,
Save just "Amen"?

—Lael Woolsey, Age 19.

A TRIBUTE TO THE PIONEERS

UNTAMED, unconquered, and unclaimed,
A paradise divine
Held out a beckoning hand to man
And offered peace sublime.

Tired, worn, weary, and pursued,
These valiant pioneers
With hearts as light as the noonday sun
Set forth without a fear.

Sickness, death, and misery,
"Ah, God, help us to bear,"
Was the cry sent up to heaven.
"And lead us over there."

Hardships, cold, and hunger,
A battle to be fought,
Yet God gave His glory
For those who faltered not.

A prayer, a song, a tear, a smile,
Our journey's at an end,
And God be glorified on earth;
His word we shall defend."

—Millie Rue Romney, Age 17.



MY GIFTS

I CANNOT bring you costly gifts or gold,
Or any of these material things one sees:
My offerings are small, quite worn, and old.
But given to you gladly; my gifts are these:
I give you all the beauty in my heart.
The sound of chanting rain on window sills,
Forgotten melodies that seem a part
Of other worlds, and brooding, lonely hills:
I give you all the love I've stored away,
And all the small and misty dreams of mine;
I offer you my heart in words I say,
In stumbling, little words I try to rhyme.

Beauty, my dreams, and love I offer you—
Uncostly, simple gifts: Dear, will they do?
—Barbara Parrish, Age 20.



WIND

NATURE was laughing to herself, today.
I found her in the hills all drunk with
mirth.
She teased the trees into a mad ballet
And taught the sky to kiss the flustered
earth.
She wrinkled up the stream and messed
the grass
And broke a cloud and laughed in the lake's
face.
And for confetti grabbed a crackling mass
Of leaves, and threw them with unham-
pered grace.
I knew for this, though, Nature was too old,
And smilingly I watched her petulance
Until upon my hand I felt light hold,
Until my feet began a whirling dance.
Until I knew the sky was in my hair
And that young Nature was beside me
there.

—Lucile Jones. Age 20.

MOON EGGS

T HE moon
Tonight,
Built a nest in my heart,
And there she sits
Brooding strange thoughts.
What will they be like
When the shells break?

—Celia Larsen.

Poetry

SPRING

By Anna Johnson

I HAVE seen spring
Come down the rugged mountains;
I have seen her spread green shawls
Upon the shoulders of gray hills;
I have seen her jewels
Scattered in magic blooms
Across the billowed blankets
Of a quivering sea
Of meadow grass.
I have seen her friendly fragrance
Shed on lone frontiers
Where heroes of a former day
Lay down to nightly dreams
On sage-drenched knolls.
I've felt her breath
When perfume from her touch
Rose up like wreathes of flame
To twine among the stars.
Her incense filled the air
And changed the distant hills
To altars flaming with the gifts of gods.
I've seen her walk
With silver-sandaled feet
On clean gold sand
That bands the sea.
Always she was clad
In emerald robes,
Bright with the sparkle of rain
And fresh as a breeze at dawn.

Today she sits in the river mist
Where, gray-roofed sheds
Are solidly arrayed
Along the shore.
She weeps bitterly
Because she is splattered
With the grime of city streets.

MY GARDEN

By Clara Plant Hansen

I SEE two little pink seashells;
They're listening all the while.
I see a sweet red tulip
That opens in a smile.

I see two blue forget-me-nots,
And, yes, I see them wink!
And next, a button daisy—
My baby's nose, faint pink.

And hovering o'er my garden,
A flutter in the air,
I see two pretty butterflies—
My baby's hands so fair.

MY MOTHER

By Mary Butler Watkins

My Mother, sweet angel, in thinking of
you
A rainbow enfolds me with light,
Illuminating all the good thoughts that I knew
And making my future more bright.

My words are your words spoken out of
my mouth;

My thoughts are your thoughts in disguise,
And many a time I'm just writing for you:
To me it is such a surprise.

I'll play my poor part in fulfilling your wish,
Continuing what you've begun.

But if ever I meet with a little success,
It is yours, for the two are as one.

MEMORIAL DAY

By Marghale Woolsey

HERE in this quiet place of sun and shade
Where spring has entered in her gentlest mood—

Here where birds feel the sacred solitude,
And mute the songs their vibrant throats
have made—

Here where our loved and lost ones lie
asleep,
Wrapped in the last frail beauty we could
give

Here we may kneel, and for a moment live
With them again, though graves be still and
deep.

It is no futile gesture—that we place
Our fragrant gifts their hands may never
touch;

The love that prompts our giving is so
much

Beyond the mean control of time and space
That it can find and reach them where
they are.

Who smile with God beside some distant
star.

A WISH (For Mother in Heaven)

By Mrs. W. F. Eberling

TALL hollyhocks are blooming beside my
garden wall,
And as their blossoms wither and silently
they fall,

I pray that up in Heaven, by your mansion,
God has made

A row of crimson hollyhocks with blooms
that never fade.

You used to touch our blossoms, while
swift tears blinded me.

As I thought of all earth's beauty your
blind eyes could not see;

But today my heart is singing, for I know
beyond the skies

You are viewing Heaven's glories with a
pair of clear, new eyes.

They say there is no nightfall in that lovely
unseen land,

But I hope God sends one sunset, and that
at His command

There will be a golden, yellow dawn to
start your eternal day,

And after that glad springtime, with one
perpetual May.

MY HOLY SHRINE

By Irene Jones

IN baby days, with baby ways,

When grief or joy o'erwhelmed me,

To Mother's knee I'd always flee.

Where peace and quiet reigned me.

That Holy Shrine was ever mine.

To penance or to bless me;

Her love was such, that God's own touch

Seemed hers when she'd caress me.

The years have sped; new paths I tread;

Her earthly presence left me;

Her spirit dear, I feel it near;

Her death has not bereft me.

Within my heart, I have a part

Of heaven to constrain me;

That Holy Shrine—it still is mine,

An angel to sustain me.

MY MOTHER

By Evelyn Wilde Heath

GOD took the light from the smiling day
Where the autumn sunset dies,
From this and gold and brown leaves which
clung,
He made my mother's eyes.

And just at twilight, when Heaven draws
near,
From soft, clinging shadows there,
With shimmering rays from a silvery moon,
He made my mother's hair.

With careful fingers, and sculptor's ease,
From peace and celestial grace,
He took the beauty of life and love,
And molded my mother's face.

From soft, sweet notes of a tender song
That angels hear and rejoice,
Mingled with echoes of ringing bells,
He made my mother's voice.

From the glory of the rising sun,
Where faith and courage start,
From hope and joy of a glorious dawn,
He made my mother's heart.

GRANNY'S LILAC TREE

By Edna S. Dustin

AN old lilac tree that's not very tall
Is leaning on Granny's kitchen wall;
Stooping down, it's looking into a pane
Of a low-hung window now washed by rain.

Does it long for the fragrance of fresh amber
bread
That came from the window just back of
its head,

Of oatmeal cookies, preserving jam,
A chicken stewing, or a roasting yam—

Those days long ago in a jaded gown
With clusters of lavender bells for a crown,
Primping in Granny's window pane
That shone like a mirror without a stain?

This old lilac is stooped and wrinkled today;
In its thin jade shawl there's an orchid
nosegay.

As it leans on a wall, looking into a pane
Of a low-hung window, now washed by
rain.

A YOUNG MOTHER'S PRAYER

By Jeannette H. Demars

GIVE me the strength to guide aright
A These tiny feet that follow me;
A deep, abiding inner sight

When chubby hands cling trustingly,
That I may choose the pathway sure
And free from strife and deadly sin,

Give me a faith that's true and pure,
A sacred flame to burn within.

Then keep my hand in Thine, O Lord;
Let love and wisdom come from Thee,
That I may worthy be to guard

This precious soul Thou gavest me.

YOUNG MAN'S FANCY

By Ethelyn Miller Hartwich

EVERY Maytime holds the essence
Of all the springs since earth began,
And white young moons in slender crescents
Link eons in the heart of man,

Till all the lovers of the ages
Appear as one upon time's pages.

The Church Moves On

DEATH TAKES CHURCH MISSION SECRETARY

UNEXPECTED death came April 1 to Harold Godfrey Reynolds, 56, Church mission secretary and transportation agent. Elder Reynolds had been making satisfactory recovery from a recent operation when he died suddenly.

He leaves a record of long and faithful Church service: He served as missionary to Germany from 1903-1905, and labored six months in England. For twenty-one years he filled a place on the General Board of the Deseret Sunday School Union; was a member of the Ensign Stake High Council, and one time stake superintendent of religion classes. In 1924, he was ordained by President Heber J. Grant as bishop of the Twenty-first Ward, which position he held until 1939, when he became a member of the Yalecrest Ward. He held membership in several civic clubs.

Members of the immediate family surviving him are his widow, Ann A. Howarth Reynolds; two sons, Harold G. Reynolds and Ralph H. Reynolds; and two daughters, Betsy Reynolds Cannon and Marian Reynolds.

"CHURCH OF THE AIR" HEARS ELDER RICHARDS

AN Easter morning address by Elder Stephen L. Richards of the Council of the Twelve was delivered in the Tabernacle and heard on Columbia Broadcasting System's "Church of the Air." Special music was sung by the Tabernacle Choir, whose regular weekly national broadcast the "Church of the Air" half hour immediately followed.

CHOIR RECORDINGS HEARD ON SIGNIFICANT EXPERIMENTAL PROGRAM

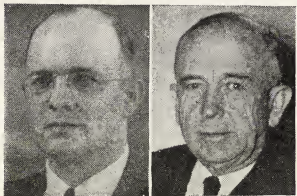
LISTENERS in Carnegie Hall, April 9 and 10, heard music of the Tabernacle Choir and Organ on the same program with Leopold Stokowski's Philadelphia Symphony Orchestra, Paul Robeson, and other artists. The concerts, representing the fruit of long research on the part of Bell Telephone Laboratories, endeavored to show the possibility of recording and reproducing original music without loss of any sound that the ear could have heard initially, and with an actual enhancement of artistic performance in accord with the interpretation of the original director.

Dr. Harvey Fletcher of the Bell Telephone Laboratories, and president of the New York Stake in the Church, directed the research that supplied the equipment and technique for this dem-

onstration of stereophonic reproduction of enhanced music.

TAHITIAN MISSION HEAD APPOINTED

EUGENE M. CANNON, former bishop of the Forest Dale Ward and founder and president of the Cannon Insurance Company in Salt Lake City, has been named to succeed President Kenneth R. Stevens as head of the



KENNETH R. STEVENS EUGENE M. CANNON

Tahitian Mission. President Cannon, who filled a first mission to Tahiti from 1893 to 1896, plans to leave for the islands in July or August, to be accompanied by his wife, Edna Lambert Cannon.

President Stevens will return to his position in the bacteriology department at the Utah State Agricultural College, from which he obtained a leave of absence two years ago to preside over the mission. He will be accompanied by his wife, Iona B. Stevens, and children, Vera, Catherine, Marva, and Kenneth Richards Stevens, Jr.

WEST'S OLDEST STAKE DIVIDED

DIVISION on March 24 of historic Salt Lake Stake, oldest and largest of existing stakes in the Church, created a smaller Salt Lake Stake retaining the Fourteenth, Seventeenth, Nineteenth, Twenty-second, Twenty-third, Twenty-fourth, and Capitol Hill wards, and a new Riverside Stake, comprising the Fifteenth, Sixteenth, Twenty-eighth, Twenty-ninth, Thirty-fourth, and Center wards.

John B. Matheson, Salt Lake City commissioner and first counselor in the old Salt Lake Stake, was named president of the new unit, with Gus Dyer of the stake high council and La Verre V. Adams of the Twenty-ninth Ward bishopric, as his counselors.

President Wilford A. Beesley will continue to preside over the new Salt Lake Stake, with former second counselor Irvin S. Noall advanced to first counselor. Franklin J. Murdock, former president of the Netherlands Mission, was named second counselor.

The east-west division, which gives each stake approximately fifty-five hundred members, keeps Temple Square and other landmarks significant in Church history properly within the bounds of the Salt Lake Stake, with which they have been identified since pioneer days.

Elders Albert E. Bowen of the Council of the Twelve and Samuel O. Bennion of the First Council of Seventy represented the General Authorities at the quarterly conference where reorganization was effected.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED MARCH 18, 1940—DEPARTED MARCH 28, 1940

First row, left to right: Don James Chadwick, Joseph Stoddard Allen, Alice Lauper, Zinna Zaugg, Emily Brooks, Mrs. Hilda Mae Stutzman, Howard C. Bennett, and Donald F. Schmutz.

Second row: Evan Moore Thomas, Joseph Stuhmann Morris, Lucy Marian Springer, Elizabeth Spackman, President Don B. Colton, Isabel Ida Dutschki, Lois Nichols, Clarence J. Hatch, and William Grant Haynes.

Third row: Wayne Phillips Standage, Robert Louis Clegg, M. Vaughn Bitner, Virginia Sorensen, Leonard Hardy Windmill, Orvis Dilworth, Dean W. Toome, and Ernest H. Burk.

Fourth row: Sylvan Howard Morley, Donald C. Frei, Earl Holt Warner, John Bernhardt Meredith, Lawrence Roberts Rast, John Roberts, Van Nelson Lyubert, Ted Berry Eason, and Willis Brown Mason.

Fifth row: Gordon Solon Johnson, John LeRoy Jones, William J. Tippetts, Maurice H. Balls, Max Herbert Skinner, Leon Ross Miller, William Alvan Brim, and Julian C. Lowe.

Sixth row: Edward J. Cooley, Alvin Edling Fors, Allen Ruetsch, Ernest LeRoy Alfred, James Lewis Johnson, Harold Stuart Steed, Lyndon Arthur Dean, Mack Lloyd Gleave, and Kenneth B. Taylor.

Seventh row: Alfred Call Cordón, Jr.; Merlin K. Fish; Wm. Berrett, Instructor; Jean Ivins Robertson; and Preston William Adair.

NEW INSTITUTES, CHAPELS DEDICATED

Two institutes of religion and several chapels were among Church buildings dedicated recently by General Authorities:

On March 31, Elder John A. Widtsoe formally dedicated the \$30,000 Cedar City Institute adjacent to the Branch Agricultural College campus. Gustive O. Larson is institute director.

At Parowan on the same day, Dr. Widtsoe also dedicated the recently completed seminary, which offers week-day religious education for high school students. A. Noble Kimball is principal. Dr. Franklin L. West, Church Commissioner of Education, spoke at both the Cedar City and Parowan dedications.

Elder Joseph F. Merrill of the Council of the Twelve on March 24, offered the dedicatory prayer and address at the Tremonton Second Ward chapel and recreation hall, where James Walton is bishop. Constructed in less than one year, the building cost \$55,000.

The Inverury Ward chapel, now to be known as the Central Ward, South Sevier Stake, built largely by volunteer labor on the part of ward members, was dedicated March 31 by Bishop M. O. Ashton of the Presiding Bishopric. Leland S. Gray is ward bishop.

February 4, 1940

President Heber C. Williams and his counselors, S. Ross Hunt and Levi Sorensen, of the North Sevier Stake presidency, were released and succeeded by Edwin Sorensen, president; Charles C. Bosshardt, first counselor; and Karl Stott, second counselor.

Irvin L. Warnock was appointed president and William L. Warner and Alton Christensen named counselors in the new presidency of the Sevier Stake, succeeding President W. Eugene Poulson and counselors Thomas Ray Gledhill and Frank M. Ogden.

February 25, 1940

Maxwell Park Ward, Oakland Stake, was created by a division of the Dimond and Elmhurst wards. Robert T. Paine was named bishop, with Clarence J. Brossard and Truman Nethercott, counselors.

March 16, 1940

Ground was broken for the \$260,000 Oahu Stake Tabernacle, Honolulu, Hawaii. Elder Charles A. Callis of the Council of the Twelve and Presiding Bishop LeGrand Richards attended the ceremony.

March 31, 1940

Tracy Y. Cannon, director of the McCune School of Music and Art and chairman of the Church General Music Committee, was guest speaker at the Music Teachers' National Association conference at Los Angeles. Attracted by the progress made through Church music institutes in training choristers and organists to raise the standards of devotional music, officers of the association asked Elder Cannon

Swiss Mission group, last of European missionaries to evacuate. Standing, left to right: Jesse H. Monson, secretary; Louise McKay, President Thomas E. McKay, Sister Fawn B. McKay, Lewis W. Smith, Nephi S. Allen. Kneeling: Albert J. Beutler, Guy B. Alexander.



"The Exodus"—Swiss missionaries leaving headquarters on Leimenstrasse 49, Basel, for America.



to speak on "How To Secure Adequate Leadership."

April 29, 1940

Tooele County company members of the Daughters of Utah Pioneers placed a marker on the old Tooele Ward Chapel, now called the First Ward, noting the seventieth anniversary of the first permanent chapel in Tooele.

CANNING COMMITTEE NEW WELFARE UNIT

NEWEST group appointed to operate under the Church Welfare Plan is an important canning and processing committee which will be responsible for proper production, packing, and storing of canned and processed foods to take care of Welfare Plan needs throughout the Church. Verner O. Hewlett, president of Hewlett Brothers Co., has been named chairman of the committee, which includes the following members: Dell B. Stringham, Frank D. Ashdown; Sterling H. Nelson, representing the general committee; Elmo H. Lund, secretary; and Roscoe W. Eardley, storehouse supervisor.

HOST OF FRIENDS HONORS GEORGE ALBERT SMITH AS HE REACHES 70

ON THE occasion of his seventieth birthday, April 4, Elder George Albert Smith of the Council of the Twelve was honored at a special public reception in historic Lion House. Friends numbering into the thousands were greeted by the loved churchman and civic leader in the course of the evening, particularly friends and associates from the M. I. A., Boy Scouts of America, Utah Pioneer Trails and Landmarks Association, Society for the Aid of the Sightless, and Sons of the

American Revolution, organizations in which Elder Smith has been especially active. As part of the program, the Columbia Broadcasting System origi-



GEORGE ALBERT SMITH AS HE WAS PHOTOGRAPHED AMONG THE TALL TREES OF HAWAII ABOUT TWO YEARS AGO.

nated a broadcast from the Lion House in his honor.

Children of Elder Smith who prepared the reception, Mrs. Robert Murray Stewart, Mrs. George O. Elliott,

(Concluded on page 310)

Editorial

A Tenth of What?

FREQUENT among the inquiries that come to our desk are those that pertain to the payment of tithing. Not that the principle itself is called into question, but in the individual application of the principle it appears that there has been much discussion in various places throughout the Church, which has led many to ask the question: a tenth of what?

There is nothing new that can be said on the subject, and it is not our purpose within these brief paragraphs to review the scriptural and historical aspects of it. In the matter of bringing offerings before the Lord, the children of men have divided themselves into two classes at least as far back as Cain and Abel, with a third class arising from somewhere who offer neither the first fruits, nor the "seconds," nor anything of their increase.

For purposes of tithing, what constitutes interest or increase or income each must determine for himself. But certainly it is not merely what is left after a man has taken out his living, and that of his family, and deducted all expenses. Nor is it what we have left over; nor what we think we can spare; nor what suits our convenience. Nor is tithing a "courtesy" payment, nor an occasional indifferent contribution.

While the law of tithing is not defined with the precision of taxation, neither is it satisfied by a grudging spirit or a scheming heart or a salvaged conscience. Nor is it subject to deductions for time spent in Church work; nor does it allow offsets for other contributions to the Church activities or other worthy charities or causes.

As are all other laws of the Gospel, tithing is both temporal and spiritual. Compliance with it requires both a physical act and an inward acceptance, and brings both temporal and spiritual rewards—which fact is doubted only by those who have not brought themselves to inward and outward compliance.

If there be those who would quibble about amounts and offsets, and expenses and deductions and who would seek for loopholes in the wording of the law—as men are so often wont to do both in civil and ecclesiastical affairs—let all such be reminded that in response to the supplication voiced in 1838 by the Prophet Joseph Smith: "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing," there came the answer: "Verily thus saith the Lord, I require all their surplus property. . . . And after that, those who have thus been tithed shall pay one-tenth of all their interest annually. . . . And I say unto you, if my people observe not this law, . . . it shall not be a land of Zion unto you." (*Doctrine and Covenants* 119:1, 3, 6.) [*Italics ours.*]

And so it may be seen that there is ample reason for extending broadly the base on which tithing is paid, and little justification for squeezing it within narrow limits. There are many throughout the Church who have made a lifetime practice of paying tithing on every dollar or commodity that passes through their hands to which they have personal title, whether by gift or as reward for labor—and who then respond willingly to other calls and

who do very little talking about it; and it would be safe to say that they are the least critical members of the Church. It is a provable fact also, that "happy and blest are they."

After all, tithing is a matter in which two are concerned—a man, and his Father in Heaven; and in such matters we do not resort to ledger-juggling and conscience-quieting. "Verily I say unto you all . . . who know their hearts are honest . . . they are accepted of me." (*Doctrine and Covenants* 97:8.)—*R. L. E.*

The "Millennial Star"

DESPITE war and all its attendant adversities, the *Millennial Star* still makes its regular appearance in Great Britain, as it has done for one hundred years this month.

The remarkable record of this oldest existing Church publication is a tribute to all who have contributed to its successful persistency from the beginning. Many of the greatest minds and pens of the Church have been identified with it. It has recorded tragedy and success, persecution and vindication, slander and praise, mobbings and achievements, deeds of darkness and glorious revelations from the Almighty.

Changes of style, content, and format may be observed from time to time, but its mission among the people whom it serves has never slackened. May the *Millennial Star*, and the faithful members of the Church among whom it is a weekly messenger, see longer life and brighter days, and glorious things to come.—*R. L. E.*

Indwelling Good

IN EVERY person lies a potential greatness which if cultivated will add to the world at least one needed thing. As no two blades of grass are exactly alike, so no two persons are identical. Each has a gift, an ability, which, if developed, will bring an added glory to the world.

This ability may be nothing more than a gift for laughter. Yet who shall say that laughter is not the thing most needed now, when all the world seems crowded to overflowing with serious, nay, deadly, things? This laughter would be the clean kind that leaves the one who laughs and the one who hears refreshed and kindly toward the world at large. It would not be of a blatant, careless kind that makes the world seem to be an unclean place.

The ability may be a gift of friendship, and who dare say that this power of friendship may not point the way to a safer, saner way of friendliness in larger units? The ability may be a capacity for understanding people. Who does not need this ability to understand those with whom he mingles?

This seed of greatness which lies within each of us needs nurture; without that nurture, it will lie dormant, valueless to ourselves and to others. With care, it will mature, and its growth will add beauty for the spirit of men, provide shade to succor the faint and weary, produce fruits to sustain life.

Let no man say that he is not needed in this world; let him rather seek for his potential greatness that he may cultivate it for his own satisfaction and for the greater good of mankind.—*M. C. J.*

EVIDENCES AND RECONCILIATIONS

xxv. *What is the Message of the Old Testament?*

THE contents of the Old Testament center upon the history of the people chosen of God to accomplish a mighty purpose, a people who because of their own actions passed through periods of progress and degeneracy. In telling the story, the writers have sought to show that obedience to divine laws of conduct leads to joy, while disobedience brings only sorrow and defeat. In that respect the teachings of the Old Testament are universal—fitted for any people, at any time.

To drive home the lesson, every literary device is used. History appears, especially of contemporaneous events. There is constant resort to formal preaching and teaching. Poetry, allegory, figures of speech, parables are employed with powerful effect. Everywhere, the knowledge of the day, sometimes limited, is reflected in the telling of the story. Intelligent readers always separate the message of a book from its form of presentation. That must be done in reading the Bible, if its true meaning is to be caught.

The principles of truth, the Gospel, have been taught by the Lord to man, from the beginning of the human race. At times, men have been divinely inspired to commit to writing the eternal truths pertaining to human existence. Thus have come the Holy Scriptures.

Nevertheless, though the doctrine contained in the Old Testament has been given by the Lord, the actual writing has been done by mortal men, in their own language. This is always so. The Lord, speaking to the Prophet Joseph Smith, said, "These commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding." That is, the Lord does His work in our behalf through earthly instruments. Naturally, therefore, in outward form there may be errors, or we may misunderstand; but in inner substance, the eternal truth is preserved for those who read understandingly. This doctrine has been stated in unusual beauty by Moroni, "Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words."

Further, it is well known that the original manuscripts of the Old Testament have passed through numerous hands before they reached the form available to us. They were copied by hand. Inaccurate as well as accurate, dishonest as well as honest, unbelieving as well as believing scribes have had access to them. Material may have been added or taken away; mutilations may have occurred; through misunderstandings, or by deliberate act, errors and changes may have crept into the text. In the words of Joseph Smith, the Prophet, "I be-

lieve the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.

The human element in the formation of the Old Testament explains many things otherwise obscure. There are many episodes in the Old Testament that suggest a lack of respect for human life. Undoubtedly, the Giver of Life may at His will take it. There may be times when life should be forfeited because of sins committed. Yet, it is probable that in some reported cases, the Lord has been credited with commands that came from the lips of the human leaders of the day. It is to be observed also that ancient Israel altogether too often adopted practices peculiar to the primitive peoples of the day, rather than those revealed by the Lord. Similarly, there are episodes which suggest low standards of sexual morality, such as characterized the tribal neighbors of ancient Israel. Such immoral episodes and other deviations from the law of the Lord seem to be recorded as warnings. Men were no better then, than they are now. But it must always be kept in mind that the God of Israel thundered to the people in the wilderness, "Thou shalt not kill," and "Thou shalt not commit adultery." Never has there been an abrogation of these commands.

Though allowances must be made for human imperfections, yet the Holy Scriptures have never been wholly at the mercy of man. The essential message of the Lord to His children on earth has ever been preserved. The books of the Old Testament bring to us the unchanging doctrine of God's nature, man's relationship to Deity, and the glorious, eternal destiny of righteous, obedient mankind. They contain the most precious truths of humanity. They give the most complete exposition of God's law for human conduct. As they relate the story of God's dealings with His people, the nature of our Father in Heaven becomes better understood. Without the books of the Old Testament, the earth would be poor indeed.

The Hebrew scriptures rise above the folklore of the nations as a sun-bathed mountain peak rises out of the mists; for example, the Babylonian Epic of the Creation centers around the battles of two gods who are both sea monsters. The one monster overcomes the other and from his body the earth is created. This account is translated as follows:

Then took their stand Tiamat and the leader of the gods,
Marduk;
For the fight they approached, for the battle they drew near.
The lord spread out his net and enclosed her,
The evil wind from behind he thrust into her face.
As Tiamat opened her mouth to its full extent,
The evil wind he drove in, so that her lips could not close.
With the mighty winds he filled her belly.
Her courage was taken away, and she opened her mouth.
He let fall the spear, he burst open her belly,
He cut through her inward parts, he pierced her heart,
He bound her and her life destroyed;
Her body he cast down and stood upon it.
Then the lord rested, he gazed upon her body,
The flesh of the monster he divided; he formed a cunning plan.
He split her open like a flat fish into two halves;
One half of her he established and made a covering of the heavens.
He drew a bolt, he established a guard,
And not to let her waters come out, he commanded.
(See George A. Barton, *Archaeology and the Bible*, pp. 272, 273.) (Concluded on page 319)



On the Book Rack

UNTO THE HILLS

(Richard L. Evans. Harper Brothers, New York, 1940. 147 pages. \$1.50.)

THIS is a collection of the "sermonettes" by Elder Richard L. Evans accompanying the Sunday morning Choir broadcasts from the Latter-day Saint Tabernacle in Salt Lake City. Among the millions, in many countries, who "tune in" regularly to be spiritually fed by this broadcast, thousands have been written, insistent requests that the "sermonettes" be made available in permanent form.

In response, this beautifully printed and bound volume presents about two hundred and fifty of the thousands of "sermonettes" delivered by Elder Evans. These have been topically arranged for the needs and moods of the readers. The five main divisions are, "Time and Its Passing;" "O the Vanities and the Frailties and the Foolishness of Men;" "Freedom and Restraint;" "Some Constants in a Changing World;" "From the Record of Time and Experience;" and "Toward Endless Things to Come."

Each item under these headings presents a thought of profound meaning tending to clarify a problem of life. The thinking is clear, applicable to daily needs, and couched in beautiful English, often with an original, compelling turn of phrase. It is easy, helpful, and stimulating reading. The volume may profitably be read as a whole; and then reread, thought by thought, to enrich life. Many readings will not exhaust it. It is likely to become a cherished companion of all who become acquainted with it. It is a volume to which we may turn for comfort or inspiration as needs arise. It will serve many as a theme book for public addresses. Altogether it is a book of rare value which will lift the souls of men to spiritual heights—hence the title.

An appreciative Foreword by President J. Reuben Clark, Jr., introduces the volume to the reader; a modest preface by the author follows, and a valuable appendix gives the references to all quoted passages. The book is dedicated "To all those for whom life is a search."

Latter-day Saints and all who search for the better life, individuals or families, would do well to possess and become familiar with this book.—J. A. W.

THE MOVING TIDE

(Jessie B. Rittenhouse. Houghton Mifflin Company, Boston. 142 pages. \$2.00.)

THIS slender volume of verse includes some of the author's best loved poems of earlier years as well as some recent unpublished verse. One poem, "My Wage," it is good to keep remembering in these days of doubt. The second verse should be memorized:

"For Life is a just employer,
He gives you what you ask,
But once you have set the wages,
Why, you must bear the task."

Everyone would do well to read poetry each day of his life because of its awakening of the senses to the beauty within us and around us. This volume of poetry will sharpen the reader's appetite for fuller living.—M. C. J.

HOW GREEN WAS

MY VALLEY

(Richard Llewellyn. Macmillan Company, New York. 1940. 494 pages. \$2.75.)

INTO this nostalgic novel portraying a Welsh mining camp goes much of the stuff of family life—regardless of where it may be lived. Understanding between parents and children, understanding between employers and employees, feeling of responsibility of those who have superior ability, all of these things enter into this delightful volume. Because the author uses the first person in telling the story, he gains vividness. While not all of his experiences are common to all persons, they are similar enough that all will find pleasure in reading them.—M. C. J.

LEGACY

(Christie Lund Coles. Wasatch Press, Salt Lake City, 1939. 38 pages. \$1.00.)

THE author of this slim volume of verse is well-known to readers of the *Era* because of her lovely verse which has frequented its pages. Her poems have appeared in *Good Housekeeping*, the *Saturday Evening Post*, *Kaleidograph*, the *New York Sun*, and other publications.

The book has a message to all readers. Anyone reading "Dark Hour" will try to learn fully the meaning of friendship and preserve it. In "Promise," the challenge is given to live close to Him who will sustain us. In "White House," a woman's ageless cry for security in love will find an answering echo in all women's hearts.

A book of poetry to get acquainted with is *Legacy* by Christie Lund Coles.—M. C. J.

TESTAMENT OF FRIENDSHIP

(Verax Brittain, Macmillan Company, New York. 1940. 412 pages. \$2.50.)

WINIFRED HOLTRY's death in 1935 robbed England of one of her most promising novelists. Miss Brittain is no newcomer to the American field, for her *Testament of Youth* enjoyed wide popularity here, while her *Honourable Estate* and *Thrice a Stranger* further endeared her to the American public.

In this, her latest book, Miss Brittain's and Miss Holtry's friendship is the medium used in depicting a whole epoch through the lives and minds of those young people who experienced the disastrous results of the World War. Their efforts to obtain a lasting peace should not be forgotten when the present conflict shall once more have been halted.

The delightful English countryside leisurely unfolds in this well-written volume.—M. C. J.

A HOUSE FOR THE WEEK ENDS

(Virginia Kirkus. Little, Brown and Company, Boston. 1940. 246 pages. \$2.50.)

THIS completely delightful book will answer the question of how to obtain a house and make it into the ideal home—whether for the week ends or for all the week will depend a good deal on what the woman of the house does for her living. Into this book go such practical details as how to determine the value of the house, by being sure that the foundations are secure; that the beams are not termite-ridden; that the needed conveniences such as telephone and electricity are available; and that the house is livable.

In fact, this is the kind of book we are eager to recommend to all who have homes—or will have homes—and to all renters who think that they don't want to be bothered with homes, because with this kind of book, there will be an upswing in home-buying.—M. C. J.

NANSEN

(Ann Gertrude Hall. Illustrated. Viking Press, New York, 1940. 165 pages. \$2.50.)

WHEN Fridtjof Nansen died in May, 1930, he left behind him a name synonymous with exploration, science, and diplomacy. It seems strange that one man in his lifetime could encompass all three activities. In this book for young people, Miss Hall has made this great man walk into the readers' lives as an example of what can be done, given a desire to do plus the determination to achieve.

The book is well-written and venturesome enough to satisfy the most active boy. It is also beautiful enough to satisfy the most artistic person, having been illustrated by Boris Artzybasheff. This is a book which deserves wide reading.—M. C. J.

THESE WERE THE BRONTES

(Dorothy H. Cornish. Macmillan Company, New York. 1940. 491 pages. \$2.50.)

ALTHOUGH this is a novel, into its pages go much that will prove helpful to parents of young families. The author has a keen insight into the minds of young persons. Particularly is her interpretation of these talented young persons delightful. She also has a delicious sense of humor and a keen understanding of people generally.

An altogether worthwhile novel—this one about the world-famous Brontës.—M. C. J.

THE LAST FLOWER

(James Thurber. Harper and Brothers, New York, 1939. \$2.00.)

THE subtitle of the book reads, "A Parable in Pictures." To tell about the book is obviously unfair; it must be seen to be appreciated—and it must be seen! Parents should show it to their children, that the truth may be early sown. When peace comes, will come because parents have sown the seed in fertile, impressionable minds—and war will be unthinkable.—M. C. J.

THERE'S NO PLACE LIKE HOME

(James Lee Ellenwood. Charles Scribner's Sons, New York. 1939. 230 pages. \$2.00.)

SANELY enough, the author points out that one danger to the home "results from over-sentimentalization and a reluctance to take a realistic picture of its illogical and curious nature." The author also states that, although other agencies may be largely responsible for teaching our children, the home is the laboratory where the lessons are tested.

Although the entire book is exceptionally sensible in its approach to the home situation, the chapter on "Rules and Reasons" is a gem. Get the book—and find that home-making can be fun.—M. C. J.

(Continued on page 293)

Homing



BUILDING PERSONALITY THROUGH SPEECH TRAINING

By Dr. Deta P. Neeley

A WARM, happy smile lit up Emily's plain little face as she cleared her desk in preparation for geography. All day she had waited for this moment and now that the time had come, she was breathless with excitement. Since the first day of school she had tried to please the pretty new teacher but all her efforts had only ended in failure; now at last she had her chance.

Father had just returned from Denmark, where he had filled a mission, and since the lesson was on Denmark, Emily had been asked to take her classmates on an imaginary trip. Inside the big geography book were her notes and the pictures Father had given her. She had memorized all the words on the cards and knew just when to hold up each picture and when to sing the little Danish song and show the pretty little Danish doll, dressed in peasant costume. When she had asked Father to hear her say it through, he had looked over so pleased.

"Our lesson today is about a foreign land—" began Teacher.

Emily heard no more. She was so beset with conflicting emotions that she was not thinking clearly and when the little girl who sat behind her gave her a nudge, she quickly gathered up her geography, being careful to keep

one tiny finger in the place where the pictures and notes were, and marched proudly to the side of Teacher's desk. She skillfully opened her geography without dropping a single thing and brought it to rest on the great desk beside her.

"Aren't you being a bit presumptuous?" asked Teacher.

Now Emily didn't know what "presumptuous" meant. It was such a great big word that surely it must mean something very nice. Undoubtedly Teacher was pleased at sight of the pictures and notes; so little Emily gave her the nicest smile she had and said:

"I'm glad you think so."

That was what Mother always said when someone gave her a compliment. But was it a compliment? Quite suddenly she realized that Teacher looked angry. Poor little Emily; all the warmth and happiness had gone out of her and in their place were only embarrassment and confusion.

"W-e-l-l! First I ask what is meant by a foreign land and you rush to the front of the room and take possession of my desk and then when I ask you if you don't think you're being a bit presumptuous, you say you're glad I think so," said Teacher, believing that she had proved a martyr to the cause of patience when she refrained from telling just how she felt.

At this, the other children laughed uproariously. Teacher had meant they should. She had virtually directed them to make fun of their little classmate.

CONDUCTED BY MARBA C. JOSEPHSON

She felt very well pleased with herself. She had made a joke and caused a laugh. But how about little Emily? Only those who have a vivid memory of the times when they were in her place can understand.

By the time Emily was asked to take over the class, she felt so insecure and uncomfortable that she did very badly. Her eyes were centered on a spot on the wall—anywhere but on the eyes of her classmates. Her breath was shallow and irregular, her voice weak, and her enunciation indistinct. She began to halt and stammer. Her "ahs" and "ands" were overworked. The odds were all against her. It was impossible under the circumstances to learn to think and express herself courageously.

Emily, with the weight of failure resting heavily upon her and smarting from the "wisecracks" of Teacher and the laugh of classmates, opened the door of her home to find herself in the midst of Mother's friends.

"Why, where have you been?" called Mother when Emily would have hurried away to her room.

"Oh, I went over to Aunt Alice's. I took it for granite you wouldn't care."

For some reason unknown to the little girl, Mother and her friends roared with laughter.

"Say it again for the ladies," laughed Mother.

Thinking they hadn't heard her, Emily spoke again very distinctly:

"I took it for granite you wouldn't care."

"Granted, not granite," laughed Mother. "She says the funniest things." For the second time that day her expressions had brought ridicule upon her. It was more than she could bear and she fled from the room with blinding tears filling her eyes.

It is hoped that this limited picture of

Emily will indicate the human frailties of the teacher and the mother which caused them to lose sight of the child as a personality tied by heartstrings of pains and pleasures, hopes and fears, joys and sorrows. It is her emotional life that is most significant. The greatest joys and the most poignant distress of youth arise from associations with other people. Facing every child are conflicts with her parents and other adults who assume responsibility for her conduct, and the conflicts she must have with other children. How mild and few these conflicts are is a measure of the child's mental health, personality, and behavior—her happiness, likability, and citizenship.

Undoubtedly the teacher and mother had not set out to do Emily harm; perhaps they meant to help her. But what they overlooked was that the child's

(Continued on page 292)

BABIES SURE THRIVE ON IT

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Homing

(Continued from page 291)

social fears and anxieties impair her learning process. How well she can speak, how well she can concentrate, how well she can study depend largely on the emotional comfort she enjoys.

But we all need to ask ourselves frankly to what degree we prove unwittingly to be stumbling blocks to the most effective learning, and to what extent we help unconsciously to destroy wholesome mental health and personality in the child even though our very ardent purpose is to build them up.

The hickory stick has almost gone from the classroom and home but a more dangerous weapon lingers still—the teachers' and parents' venomous tongues. Sarcasm is cruel, and there is no healing power in it. While it may serve as a safety valve for the person using it, belittling children has very little influence toward building them up. Confidence is the true healing lotion.

However, we should not be too hard on Emily's teacher or mother. Where is the teacher or parent who has not smiled or laughed aloud at the questions or remarks of an innocent child who had not meant to be funny at all? The tendency to laugh at children and to make fun of their unconventional speech is a universal practice behind which is the powerful and insidious, unconscious urge to seek superiority. But children are not the only victims. We are prone to laugh at others of our own age. Let us recognize this human frailty and set about to sin less frequently. At first we cannot expect too much of ourselves. But if we earnestly try we can all improve. Our success will depend on how well we can put ourselves in the child's place, see a little as he sees, understand a little as he understands, and feel a little as he feels.

As we gain self-control and improve in these respects, we are going to be able to help children acquire more poise, feel more at ease when they attempt to think and speak, and therefore, to think more clearly and to speak more comfortably and effectively. Furthermore, we shall then prove to every child that we have a very high regard for the sacredness of his personality.

Since all education begins at the cradle and since there is nothing beautiful in life that has an abrupt beginning—so the ability to speak and express oneself is a never-ending process which should be cultivated throughout the educational system. From the time the child first begins to learn the names of the simple things about him, he can be taught apt expression of his feelings and thoughts; just as we prefer to buy clothes that fit exactly rather than ones that will do—so we should encourage the child to find the word that expresses his thought exactly.

Even though every child cannot reach the highest goal, he should develop some power and learning to radiate whatever warmth of personality he has.

Homing

In the final analysis a ready vocabulary must be augmented by a true warmth of understanding, and a tolerance for the ideas of others and a sincere searching for truth. For "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

THE COOK'S CORNER

By Barbara Badger Burnett

Minced Clam Omelet With Asparagus

- 4 Milk White eggs
- 1 can Pioneer Minced Sea Clams
- 2 tablespoons Clover Leaf butter
- $\frac{1}{4}$ teaspoon salt
- $\frac{1}{8}$ teaspoon pepper
- 2 tablespoons Borden's St. Charles Evaporated Milk

Beat egg yolk until thick and light. Add seasonings, milk, and clams drained from liquid. Fold in the egg whites beaten stiff. Melt the butter in a frying pan, pour in mixture, and cook slowly until browned on under side. Brown top under broiler flame. Cover one-half of the omelet with cooked asparagus and fold. Garnish with strips of bacon.

Wheat Pancakes, Club Style

- 2 cups Globe "A1" Pancake Flour
- 1 cup of cooked Albers' Carnation Wheat
- $1\frac{1}{2}$ cups Cloverleaf milk
- 1 Milk White egg, beaten
- 1 can White Star Tuna
- Pimento cheese spread
- Minced bacon
- Tomatoes
- Ripe olives
- Nalley's mayonnaise

Beat the egg, add milk and cooked wheat. Slowly add the pancake flour, mixing to a smooth batter. Cook in seven-inch pancakes. Spread one cake with a thick layer of tuna, blended with mayonnaise. Cover with second pancake and spread with pimento cheese. Add another pancake and sprinkle with minced bacon and cover with tomato slices. Cover with fourth pancake and garnish with lettuce and ripe olives.

French Toast

- 12 slices Royal bread
- 2 Milk White eggs
- 1 tablespoon Karo
- $\frac{1}{4}$ cup Borden's St. Charles Evaporated Milk
- $\frac{1}{8}$ teaspoon salt
- Mazola

Beat the eggs, add the milk, Karo, and salt. Dip the bread in this, one slice at a time. Drain and fry in sufficient Mazola to keep from sticking. Serve with broiled bacon and Karo.

Molded Pear Salad

- 2 packages Royal Lime Gelatin
- 2 cups boiling water
- 2 cups cold water
- 12 pear halves
- 1 carton Cloverleaf cottage cheese
- Nalley's Salad Time Dressing
- cherries
- lettuce

Add the boiling water to the gelatin and stir until dissolved. Add the cold water and pour half of mixture in a flat pan. Chill until set. Arrange pear halves on this gelatin, fill centers with cottage cheese, and garnish each with a cherry. Cover with

the rest of gelatin mixture and chill. Cut in squares around each pear half, serve on lettuce, and garnish with dressing.

Old-fashioned Strawberry Shortcake

- 2 cups Globe "A1" Biscuit Flour
- $\frac{1}{4}$ cup Utah Beet Sugar
- Sprinkle of nutmeg
- 1 Milk White egg
- 2 tablespoons Cloverleaf butter
- Cloverleaf milk to make a soft dough
- Cloverleaf whipping cream
- strawberries

Add the sugar and nutmeg to the biscuit flour. Combine the egg (beaten), milk, and melted butter. Add to the flour, knead slightly. Roll half of the dough to fit a round cake tin. Put in tin and brush with melted butter. Roll rest of dough and place on top. Bake at 425 degrees. Split and fill with strawberries. Top with whipped cream.

The "Penny Black"

(Concluded from page 276)

stamps now so much prized by collectors.

We may not rightly close our comment on the "Penny Black" without a cheer for modest yet persistent Rowland Hill, the English schoolmaster. Later he became Sir Rowland Hill as the merited recognition and reward of a grateful country. Sir Rowland truly is the father of penny postage and the inventor of that first famous adhesive postage stamp which so effectively pictured and popularized penny postage to English people and which stirred the nations of the world to follow their example.

On the Book Rack

(Concluded from page 290)

PARTIES AND PROGRAMS FOR PARENTS' DAYS

(Julia Anne Rogers, 1939, National Recreation Association, New York. 160 pages. 75c.)

INVALUABLE to Mutual workers who are planning innumerable Father-and-Son outings or Mother-and-Daughter banquets and stimulating to those who would like to arrange special programs for Mother's and Father's days, this publication of the National Recreation Association should find ready acceptance among Latter-day Saints.

Included in the book are patterns for things which can be made for mother. Games, readings, poems, songs, recipes, decorations are included for all kinds of parties. And the book includes something that most of our Mutuals have not so far planned—daughter-and-dad outings.

GARDENING

(National Recreation Association, New York City. 1940. 59 pages. Fifty cents.)

THIS brochure deals with gardening by the school, the community, and the home, and should be conducive of arousing interest in the raising of better gardens. With the Church interest in the Beautification program, all who deal with young people in any of our auxiliaries and the Priesthood quorums would do well to use this helpful guide.—M. C. J.



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Fledglings

(Continued from page 275)

I'm getting started . . . getting in with people who can help me, I'm not going to spoil it all by tying myself down. Live in a little walk-up flat? No sir, not even for Carla." He paused and then said easily, "She'll wait for me. She loves me. I'm going to enjoy my youth while I have it."

He went out then, and Lucy turned bewildered eyes to Dan. He smiled at her—a smile that held no mirth. "They say they are old enough to live their lives their own way, and then they say they are too young for life's responsibilities. Oh, Lucy, what have we done to them?"

Lucy forced back the tears. "If we had more money, Dan, we could help them. They could get married. . . ."

He turned abruptly away. Susannah jumped up from her chair. "I can't stand it," she cried; "I came home to get away from quarrels. What's happened to all of you?"

Lucy could not sleep. She lay stiff and wide-eyed on the far side of the bed, staring into darkness. Dan, she knew, was awake. But between them in the last hours had grown a barrier. She longed for his arms, gentle and comforting around her, but she made no move. Tonight he was a stranger.

From downstairs came the sound of voices and laughter. The children and their friends, a welcome home party for Susannah. The radio spilled its music on the night. She

heard the refrigerator door slam, and smiled. There was food enough. She had seen to that. Dan might grow impatient with their young and foolish ways—not she!

"Mother," whispered Susannah from the doorway. Lucy started up. "He will come, won't he? Ted, I mean. I—I—couldn't bear it if I thought he wouldn't come."

"He loves you, darling," said Lucy; "he couldn't stay away."

The ringing of the alarm clock dragged Lucy from sleep. She shut it off and rose. Dan still slept, his head pillowed on his arm. She touched his shoulder and found it tense. She sighed, noting the new lines around his eyes; his work was much too strenuous, for one of Dan's years.

She felt better after her shower. On the threshold of the living room she stopped, staring about her in dismay. The room was a shambles. Cushions were flung here and there upon the floor, half-eaten sandwiches curled dry and distasteful-looking on scattered plates. Half-finished cups of chocolate stood on tables and on the piano.

There was a thud from upstairs and the sound of heavy footsteps. Quickly she gathered up the dishes. She couldn't let Dan see this. She was used to forgotten dishes, but the white rings that the cups left on her tables made her feel a little sick.

She threw a scarf over them when Dan came in. He looked about him, disgust on his strong, blunt features, then took the dishes from her and carried them into the kitchen.

It was eleven before the work was done. Upstairs Susannah still slept. Lucy set a place for her on a corner of the dining table, and taking her mending went out to the coolness of the front porch. It was pleasant there, and very quiet. A small breeze carried the smell of climbing roses. She felt herself relax. She did not see Carla coming up the walk.

"Mrs. Cleeves," said Carla. Lucy's eyes flew open. She had never heard Carla's voice like that, low and tight as an elastic band about to break. "Carla! I'm glad to see you, dear." She patted the chair beside her.

Carla sat instead on the porch step. Lucy, looking at her, thought she had never seen anyone so lovely. The girl's eyes were a deep shade of blue, startling against the blackness of her hair. She looked very young, until Lucy saw her mouth, pinched and thin, its soft curves gone.

Carla said, "I've come to say goodbye."

"Goodbye? But why? And Dale?"

Carla bent and picked a dandelion from its nest in the grass. "Dale," she said at last, "has a new car, a beautiful car, all blue and shiny, with a hundred gadgets," she smiled crookedly, "a very beautiful car, I assure you, Mrs. Cleeves. It should be. All my dreams are in it."

So she had seen it then, before Dale had had a chance to explain. Lucy's heart contracted with pity for her. It must have been a terrible shock. "I'm sorry," Lucy said. "But Dale felt that he had to have it. Lawyers, my child, almost have to have a—a front."

Carla sat up very straight. "I'm not a child, Mrs. Cleeves. I'm a woman. A woman who has loved your son for five years, and who has had that love flung in her face for all the town to see. They—they were even hinting about wedding presents. But Dale bought a car instead."

Lucy said, "I'm sorry," and fumbled with the socks in her mending basket. "But Carla, it will come out all right . . ." The girl stopped her with a wave of her hand.

"You didn't want us to get married five years ago. You wouldn't let us work it out. We would have won through then. Oh, why didn't you leave us alone?"

"I wanted you to be happy," said Lucy. She went to Carla and tried to take her in her arms. Carla shrugged away. "I did think of you, too, Carla. Believe me. I didn't want you to go through the things I did:

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EAT MORE EGGS *The Perfect Food*
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MILK WHITE EGGS

Fledglings

poverty, hard work, worry . . . I wanted love to be a beautiful thing for both of you."

Carla laughed. The sound of it was dreadful on Lucy's ears. "You didn't want us to have a love like yours? A love that fought through poverty and illness and childbearing? A love that had the right to be open and free and wonderful? A love like that wasn't good enough! Don't you know that love is something that has to be worked for? But, no. Your children must never work for anything. Everything must be given them. No matter the heart-break, no matter the cost to others!" She paused, her face was very white. "You've kept your children from struggle, Mrs. Cleeves, and you've kept them from becoming men and women."

She stood up then, and thrust a tiny circlet into Lucy's palm. "You give it to him, please. I won't see him again, ever." She went up the path very slowly. Once she stumbled.

Lucy tried to stand, to run after her and found herself unable to move. She looked at the ring in her hand and closed her fingers over it. She could not bear its sparkle. So Dan had known the course their love had taken. He had felt the shame, the terrible guilt that she felt now. A car drove up before the house. Joel bounded out the door. He stopped beside Lucy. "What's the matter, Mom? Don't you feel well?"

"I'm all right," she managed to say.

"O. K. Say, will you coax Dad to give me that racket?"

She did not answer him, and for the first time she felt no pride in him. "What have I done to them?" she whispered, and stopped. That was what Dan had said. Dan, who she saw now with a blinding clearness had not feared Susannah's approaching motherhood, but who had been torn by her failure as a wife! Dan who had tried to awaken Joel! To show him a man's way of doing things!

"There is nothing I can do now," she said aloud. "Even though it hurts them, I can't take my protection away." She stopped short. "Take my protection away," she repeated. She shoved the words away. "I can't do it. I couldn't live without them."

She rose slowly, after a long time. "There is no other way," she said, and went into the house to dress.

It was dusk before the cab slid to

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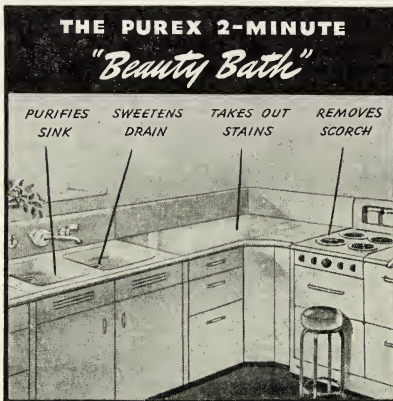
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Fledglings

(Continued from page 295)

a stop beside the parking. Lucy climbed out briskly enough, but her fingers trembled counting change into the driver's hand.

"You're getting company," said the driver. Lucy turned. Another cab had driven up, and out of it stepped Ted. His hat was on the back of his red hair, but he looked harried and tired. He smiled at her. "Hello, Mom. I came." The smile died. "You knew I would. didn't you?"

"Wait," cried Lucy to the cab driver. She turned to Ted. "Go

back with him, drive around for awhile. For half an hour, Ted. It's terribly important."

He grinned. "O. K., Lucy, if you say so."

She watched him drive away and then went up the path. They were waiting for her in the cool dimness of the living room, impatience in their eyes.

"I was sick," wailed Susannah, "all afternoon."

Lucy took off her hat. "I'm sorry, Susannah, but that's part of having a baby. Joel, I'm glad you're here; and you, too, Dale."

Dan got up from his favorite chair and came to her. "I was worried, my dear. It's so seldom you're not home."

She kissed him. "I'm sorry, Dan, but renting a house is more trouble than I thought it would be."

"Renting a house?" demanded Dale. "What are you talking about?"

Lucy ignored him. Her eyes were on Dan, a desperate plea for understanding in their blue depths. "Dan, do you remember years ago, you promised me you'd take me traveling? I want to go now. Tomorrow. I've rented the house and we have some savings, and our insurance. Oh, Dan, say you will?"

"Why, Mother," Joel broke in, "you must be out of your mind. What would become of us? Dad would have to quit his job."

Lucy laughed. "You'll get along wonderfully well. Didn't Dad say something about a job with Pete Morris?" She looked past him to Dan and saw understanding leap into his eyes.

"We should have gone a long time ago, Lucy," he said. "But tomorrow will suit me fine."

Joel looked from one to another of them. "I get it," he said at last; "the birds should be on their own wings. O. K. I'd better see Pete Morris."

Susannah wept, the tears splashing on her clasped hands. "How can you do it? Now when I need you the most. Oh Ted—Ted—I'm going back to him. I wish I'd never come home." Lucy watched her go, beating back the fierce impulse to follow.

Now only Dale was left. "You know what this means to me," he said. "I'll have to give up my new car. I might even lose my office."

"No," said Lucy, "you'll get along all right, now that you've begun. And you'll have other cars even more beautiful, only . . ." she reached out her hand to him, Carla's

ring winking in her palm.

Dale took it, his dark face flushing. "She doesn't mean it; I'll go find her. She'll change her mind."

Lucy watched him go, heaviness upon her heart, for Carla had meant what she said, Lucy knew; and meaning it, had taken something infinitely beautiful out of Dale's life.

So they were alone in that familiar room, Lucy and Dan, and Dan said, coming to take her in his arms, "It was a brave thing, Lucy."

The doorbell rang, shrill and piercing through the house. "It's Ted," she said, and went to let him in, walking quickly with her head held high.



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THREE DIAMONDS

BRAND FANCY

CRABMEAT

Values

(Concluded from page 277)

packing house. Then we'll be close enough to take care of everything here."

Old Curt Rice had come down into the yard. He shuffled up close with his felt hat corrugated between his fingers.

"Miz Stratford," he said, "if you're goin' ter move over to the packin' house, I'd be right glad to haul some of your things over in the wagon fer ye." He grinned and wiped his mouth with the back of his hand.

Mrs. Warner, a little thin woman with a skimpy mouth like a ripple on a pan of skim milk, said, "I want you all to come over to our place for supper, Miz Stratford."

And as I walked along the road to the big orchard, I swung the broom and kicked a rock ahead of me. Folks, I thought, were good, down deep. If I weren't so occupied with posing and pretending, I would see it more often. And Mother—I could see her in my mind's eye, lifting her head and straightening her shoulders, ready to begin the fight again. Her frequent admonition rang in my ears. "It isn't what you have, but what you are." I kicked at another rock in the path, but this time I missed, for my eyes were blinded with tears of shame.

B. CECIL GATES WRITES USEFUL CANTATA

RESURRECTION MORNING, Easter cantata by B. Cecil Gates, noted Church composer, made its first appearance this spring to win immediate and wide acceptance. Nearly seventy small choral groups, most of them ward choirs, called for it before Easter Sunday. In one instance, a number of Salt Lake City wards combined and presented it to orchestra accompaniment, while in Mesa, Arizona, home of Ida R. Alldredge, who wrote the words for the cantata, it was broadcast from the Temple annex.

In larger setting, selections were sung by the Singing Mothers of the Relief Society at the organization's recent annual conference, an especially happy incident inasmuch as it is to them that the work has been dedicated. Duets, trios, and special choruses of women's voices, moreover, are continuing to use several of the cantata's appealing themes as program numbers.

It is apparent that *Resurrection Morning* is filling the very need the composer intended it should when its

(Concluded on page 304)



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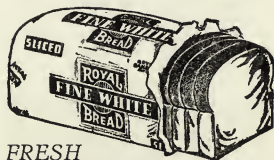


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Melchisedek Priesthood

CONDUCTED BY THE MELCHISEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

THE GENERAL PRIESTHOOD CONFERENCE

PERHAPS the largest General Priesthood Conference of record, was held in the Tabernacle at 7 p. m. on the evening of April 6, 1940, as part of the General Conference proceedings. The spirit and instruction were notable. Dr. Joseph F. Merrill summarized and re-emphasized the Anti-Liquor-Tobacco Campaign activities.

Dr. John A. Widtsøe discussed the operation of the four standing quorum committees, with particular reference to the Welfare Committee and the monthly meeting.

Bishop LeGrand Richards dealt briefly with old and new phases of the Aaronic Priesthood quorums.

President J. Reuben Clark, Jr., discussed tithing as affecting employees in Church institutions and as affecting the Church generally. The representatives of the wards and stakes who were in attendance will do well to carry these messages into their stakes and give them effect in the local units of the Church. Past written instructions in the *Era* and elsewhere should be referred to for information on all doubtful points.

ANTI-LIQUOR-TOBACCO COLUMN

GOOD NEWS

News of the appointment by State Superintendent of Public Instruction, Charles H. Skidmore, of Professor Reuben D. Law to be director of character and narcotic education in Utah was very gratifying. This was done in an effort to give full effect to two laws made at the 1939 session of the Utah legislature. These require instruction and training in the public schools concerning fundamentals of character and the harmful effects of narcotics.

The laws indicate that the work of the school in these subjects, to be effective, must be supported by the home, civic and religious bodies, etc. Hence forms of cooperation must be worked out to secure unity and the best results.

We wish the greatest success to the Superintendent, his new director, and all others who may have opportunity to aid in this most important work. Utah will be watched for results by interested observers in the nation, both far away and near by. Success by the schools will be a tremendous help to our campaign for abstinence. We urge all our workers and sympathizers to give the fullest feasible cooperation to the schools in their efforts to carry out the mandates of these new laws.

An acceptable religious life must be rooted in good moral character. Utah schools, responsive to the mandate of the law, will aim to train their boys and girls in good moral character. For best results, obviously cooperation with agencies, e. g., the home, outside the school will be necessary. This is why we urge all our workers and people generally to cooperate with the school in every way it may indicate.

SHALL THESE LAWS BE ENFORCED?

ARE American youth being trained in law-breaking? A foolish question, do you ask? Before finally deciding on your answer please read carefully the following excerpts taken from the statutes of the State of Utah:

Any person who furnishes to any minor by gift, sale, or otherwise any cigarette or cigarette paper or wrapper, or any paper made or prepared for the purpose of making cigarettes, or any tobacco of any kind whatsoever, is guilty of a misdemeanor, and shall be punished by a fine of not less than \$25.00 or more than \$200 or by imprisonment in the county jail not exceeding six months, or by both such fine and imprisonment. (Title 93, Chapter 1, Article 12.)

... It is also a misdemeanor ... for the proprietor of any place of business to knowingly permit minors to frequent such place of business while they are using tobacco. The term place of business as here used shall apply to any and all such places as shops, stores, factories, public garages, offices, theatres, recreation and dance halls, pool rooms, cafes, cafeterias, cabarets, restaurants, passenger coaches, and waiting rooms. (Title 93, Chapter 3, Article 1.)

Many other states have similar provisions in their laws.

These laws were made to be observed. But what law is observed unless efforts are made to enforce it? Will non-observance inspire respect for a law? Will violation with impunity train or tend to train in violation?

At a state meeting the Municipal League of Utah resolved several months ago that these anti-narcotic laws should be enforced. Some months later the Utah County Officers' Association passed a similar resolution.

So we call this matter to the attention of every one of our stake committees and recommend that every one of them in Utah and those in states that have similar laws take appropriate steps looking to their enforcement. No law enforces itself. Enforcement officers will not act in the enforcement of such laws as the above unless they are encouraged to do so.

We think our committees should act in the matter. We suggest they consider the problem, present recommenda-

tions favoring enforcement to one or more stake meetings, then appoint committees to contact enforcement officers, etc. To get results these committees should be more or less permanent and keep in continual contact with the officers. And to be influential these committees should have the backing of public sentiment, expressed at stake or community meetings.

Will stake committees kindly give immediate attention to this matter? In Utah the situation seems to be favorable for action—the law, public schools, enforcement officers, etc., all being in agreement. Now let there be action.

ANOTHER ITEM FROM DR. OAKES

TOBACCO PREVENTS RECOVERY FROM BLOOD VESSEL DISEASE

THROMBOANGITIS OBLITERANS, besides rating as a high sounding term, is the name given to a most distressing disease in which the arteries, especially of foot and lower leg, become gradually obliterated causing severe pain and eventually gangrene or death of the limb. This disease comes on in middle age or later, but the causes which bring it begin their stealthy and destructive work earlier in life. Tobacco appears to be one of those causes, and the following quotation dealing with treatment of the disease is significant.

"Tobacco—Those patients who continued to smoke or chew tobacco against advice failed to improve. While the discontinuance of tobacco, without other measures was sufficient to bring about lasting improvement in symptoms, we have found no lasting improvement in either disease without it.

"It was not sufficient simply to tell the patient not to smoke or chew tobacco. Most of the patients had used it excessively for years. Many had been advised by physicians previously to stop its use, but only two had done so. It was necessary to warn them clearly and repeatedly that unless they gave up tobacco completely and for good they could not improve and might even lose their limbs." (Bernheim, Alice R., and London, Isabel M., [New York] "Arteriosclerosis and Thromboangiitis Obliterans"—*Journal American Medical Association*, June 19, 1937, Vol. 108, No. 25, page 2103.)

QUORUM PROJECTS

THIRD QUORUM OF SEVENTY REPORTS ACTIVITY

DURING the year 1939, the Third Quorum of Seventy, which includes 118 Seventies residing in the 14th, 17th, and Capitol Hill wards of the Salt Lake Stake, maintained a full

term missionary in the California mission.

Responding to the call of the First Council of Seventy to engage in a quorum project, the members unanimously passed a resolution on the 28th of May to the effect that each Seventy would voluntarily contribute one day's salary to a quorum welfare fund. Thirty-four brethren took advantage of this opportunity. The quorum also assisted in the stake project of making 1500 wooden boxes for the regional storehouse.

To have a rounded-out program, each member pledged himself to visit the House of the Lord once a month and do endowment service for a widow in the stake who was unable to finance her own record. The annual report showed that fifty ordinances were performed.

REPORT MARKS ALBERTA STAKE PROGRESS

SEVERAL outstanding accomplishments highlight the report of conditions in the Alberta Stake which was made at a recent quarterly stake conference:

Notable is the achievement of the Aetna Ward, where Bishop Christian Jensen reports that for the last eight years Ward Teaching has been done one hundred per cent, and that for the last six years there have been no non-tithepayers.

The stake went "over the top" in the *Era* campaign, with two wards obtaining far beyond their quota.

More work was done in the Alberta Temple during the month of February, 1940, than during any other preceding February in the history of the temple.

Four wards in the stake have outgrown their meetinghouses. In the interest of greater activity, it has been proposed that these wards be divided but that, in the interest of economy, no new chapel be erected. It is suggested that new wards arrange to use existing facilities.

Welfare activities have taken a variety of forms: The Relief Society requires each member to furnish one turkey or its equivalent, while Priesthood quorums have projects of their own:

In the spring of 1939, the 121st Quorum of Seventy, comprised of 119 members, began a hog project, each member earmarking a weaner pig to be fed and turned over to the quorum when ready for marketing. It is planned to extend this activity to the maintenance of a feed lot for fattening winter stock (steers, sheep, hogs) or to the seeding of a piece of land in the interest of the missionary fund. An annual fee of five dollars is asked of each member in addition. At present, the quorum is assisting one missionary.

An unusual undertaking is the benefit fund founded by the High Priests of the stake, which provides that members shall pay an initial sum of one dollar upon ordination and an assessment of

fifty cents within thirty days after the death of a quorum member, whose beneficiary receives a benefit of sixty dollars. The fund has been operating successfully for ten years. During that time, the High Priests have also raised six hundred dollars as a missionary fund and have assisted eight of their number to fill short term missions.

GRANGER WARD HIGH PRIESTS' PROJECT

HERE is an interesting story from the Granger Ward, a High Priest project. They report as follows:

At the time brother Antone Rentmeister, who had been an active High Priest, died on April 5, 1939, it was decided that the High Priests of the ward would farm his twenty acres for his widow. The ground was planted about as follows: Alfalfa, seven acres; grain, ten acres; and the remainder of the land had more or less been prepared for seeding.

Brother Charles L. Bawden was asked by the High Priests' work director, William H. Bangerter, to plant the previously contracted two acres of beets, and the rest of the ground was seeded to additional grain.

Brother William Hudson, chairman of the High Priest committee of the Granger Ward, furnished a man to do the irrigating,

which was carried on during the summer and fall at eight-day intervals, day or night, whenever the turn came, and this has been done with faithfulness.

When the beets were ready to be thinned (they had been previously cultivated), a call was made by Bishop John D. Hill for help, and eighty-eight men and boys responded. The beets were all thinned in one evening. Later a call was made for men and boys to do the weeding; a good number responded, and the beets were weeded and hoed. The second time the beets were weeded the Lesser Priesthood were assigned this work under the direction of Brother Albert Hoggan, chairman of this group in the ward, as a Priesthood activity.

The three crops of hay were cut and raked and hauled by the High Priests. A buyer was found for the first two crops and the third was stacked for feed. The bridge over the irrigation ditch leading into the house and yard from the main road collapsed as a heavy load of hay was crossing, making it necessary to construct a new bridge. The High Priests built it of reinforced concrete, with material which they donated and had hauled there.

The grain when it was ready for harvesting was cut with a combine owned and operated by a member of the High Priests' quorum, and the grain was later moved into the granary by the members of the quorum.

Melchizedek Priesthood Outline of Study, June, 1940

TEXT: *Priesthood and Church Government.*

(See supplementary readings, problems, and projects below.)

PRICE OF PRIESTHOOD TEXT MISUNDERSTOOD

TO correct what appears to be a misunderstanding on the part of some concerning the price of the current Melchizedek Priesthood text, *Priesthood and Church Government*, the following information is repeated:

The charge price for quorums and quorum members is \$1.50 a copy. If cash comes with the order the price is \$1.35 a copy, which is the best cash price that can be made and the only special price. No other price is or has been advertised.

LESSON XVI DIVISIONS OF THE PRIESTHOOD (Read Chapter 9, pp. 102-8)

- I. One Priesthood: the Holy Priesthood
 - a. Its purpose: to assist men in life's endeavors
 - b. Its scope: embraces all offices and authorities
- II. Division of labor in Priesthood work
 - a. Two major divisions
 1. Melchizedek
 2. Aaronic
 - b. Purpose of division
 1. Orderly procedure to carry on varied work
 2. Definite duties to meet special human needs
 - c. Character of division
 1. Coherence, rather than separation, of parts

2. Unity: no government in Church apart from Priesthood
- III. One Priesthood, many callings
 - a. Definition of office
 1. Not itself part of Priesthood
 2. A service or duty to be performed growing out of Priesthood
 - b. Jurisdiction of office
 1. Not greater than Priesthood itself
 2. Derives authority from Priesthood
 3. Decentralizes power of Priesthood
 - (a) All offices equally essential in particular sphere
 - (b) All officers equally acknowledged in their calling
 - c. Titles arising from office
- IV. Restoration by ordination and revelation
 - a. Of Lesser Priesthood
 - b. Of Melchizedek Priesthood

Problems and projects:

Note: There may be some temptation at this point to raise the question of position and character of the Levitical Priesthood. Such discussion should be postponed until the lesson on Aaronic Priesthood.

1. Explain: "All Priesthood is Melchizedek."
2. In what ways does Priesthood assist men (a) temporally (b) spiritually? Show by specific instances how the several offices of the Priesthood serve the special human needs. What are these needs?
3. Distinguish clearly between Priesthood and office.
4. Why does the division of labor as it occurs between the Melchizedek and

(Continued on page 300)

Melchizedek Priesthood

(Continued from page 299)

Aaronic Priesthood seem a logical division to you? How does it work out in practice?

LESSON XVII

THE MELCHIZEDEK PRIESTHOOD:

HISTORY AND AUTHORITY

(Read Chapter 10, pp. 108-111)

- I. Origin of name
 - a. Reverence for Deity: use of His name avoided
 - b. Greatness of Melchizedek: his name worthy to designate Priesthood
 1. King of Salem
 2. Great High Priest: "through lineage of his fathers,"
 3. Dealings with Abraham
- II. "After the order of Melchizedek" (See Supplementary Readings 1)
 - a. Priesthood of Christ
 - b. Erroneous conception of Jews: Paul's epistle
- III. Distinguishing features (See Supplementary Readings 2)
 - a. Authority over spiritual ordinances
 - b. Right of presidency
 - c. Power and authority over all offices of Church
- IV. Events of restoration
 - a. Recorded evidences: Doctrine and Covenants 27:5-13; 128:20
 - b. The occasion: Joseph and Oliver translating
 - c. The setting: Susquehanna County, Pennsylvania
 - d. Exact time: not definitely known
 - e. The manner: at hands of Peter, James, and John

Problems and projects:

1. Obtain a brief review of the career of the Melchizedek Priesthood on earth, based on readings in Roberts' *Ecclesiastical History*, Talmage's *The Great Apostasy*.
2. To forestall cause for doubt or argument, have someone summarize carefully the recorded evidences, direct and indirect, concerning the event of the restoration of the Melchizedek Priesthood.
3. Discuss "Melchizedek Priesthood" as a term of convenience.
4. What significance have Peter, James, and John as central figures in the restoration of the Melchizedek Priesthood?

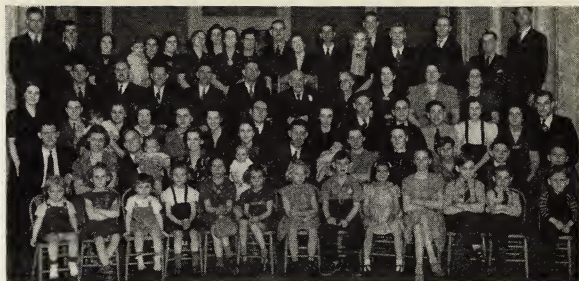
LESSON XVIII

THE MELCHIZEDEK PRIESTHOOD:

THE ELDERS

(Read Chapter 10, pp. 111-115)

- I. Division of labor in Melchizedek Priesthood
 - a. Among six offices
 - b. By Priesthood-bearers properly authorized
 - c. Through quorum organization
- II. Use of term "Elder"
 - a. Specific: first office in Melchizedek Priesthood
 - b. General: any degree in Melchizedek Priesthood
- III. Ordination to office of Elder
 - a. At organization of Church: Joseph Smith and Oliver Cowdery
 - b. Today: process of training and advancement
- IV. Elders as "standing ministers": spiritual service
 - a. Confirmation of those baptized
 - b. Ordination to lesser offices
 - c. Administering to sick
 - d. Preaching Gospel
 - e. Conducting meetings
- V. Authority of Elder: Doctrine and Covenants 20:38-45
 - a. "To set in order kingdom of God"
 - b. May officiate in absence of other authority



PATRIARCH JOSEPH BENNETT CELEBRATES EIGHTY-EIGHTH BIRTHDAY

Seventy living descendants and many friends of Patriarch Joseph Bennett met in the amusement hall of the Twenty-fourth Ward, March 17, 1940, to honor him on his eighty-eighth birthday. Born in Sheppshire, Leicestershire, England, in 1852, he joined the Church when he was nineteen years of age. In 1873, he came to Utah, where he has lived most of the time. On August 7, 1879, he married Mary Ellen Allen in the Endowment House. She bore him thirteen children, ten of whom are living. She died in 1937. Elder Bennett was set apart as patriarch by President Heber J. Grant in 1916. The accompanying picture shows him with seventy of his descendants, who prepared a program and served refreshments to honor him.

- c. Enjoyment of Holy Ghost
- VI. Elders' quorums
 - a. "Standing ministers to my Church" (See Supplementary Readings 3)
 - b. Responsibility of presiding

Problems and projects:

1. Explain why there was no ordination to the office of Elder until the organization of the Church. Is there need for offices in the Priesthood outside Church organization?
2. What does being "a standing minister" imply? Here is an opportunity for self-examination on the part of Elders and Elders' quorums.
3. Call for brief testimonies founded on the performance of the several duties of an Elder, each testimony to be devoted to a different duty.
4. Discuss the process of training and advancement which precedes ordination to the office of Elder. Do you consider the preparation adequate? Defend your opinion.

SUPPLEMENTARY READINGS

For Priesthood and Church Government

1. In this entire book of Hebrews, Paul reasons with the Jews, unto whom the epistle was addressed, to show them that Jesus, the Son of God, whom they had crucified, was a Priest after the order of Melchizedek, and that the Priesthood which had been taken away during the days of Moses in the wilderness, had been restored through Him. The Jews entertained the idea that Priesthood necessarily came through the tribe of Levi, and that the power and the authority thereof—that is, to minister in all things pertaining to the Priesthood—were confined to that tribe, and that no one had the right outside of that tribe to officiate in the ordinances pertaining to God and to mediation between God and the people or the people and God. But Paul very clearly proved in his reasoning with them that there was a Priesthood higher than that which had been exercised by the descendants of Aaron. (George Q. Cannon, *Journal of Discourses*, 2. The powers of the Aaronic Priest-
- hood reach out a great way, for we are told that the Priesthood holds the keys of the ministration of angels. But we read that the Melchizedek Priesthood contains greater powers than that. It not only holds the keys of the ministration of angels, but of communion with the heavenly Jerusalem, the general assembly and the church of the first-born, with Jesus Christ the Mediator of the new covenant, and God the highest and holiest of all. And the time will come when under this Priesthood to those who hold this authority and calling, and have the spirit of it and minister in that spirit and obtain the power thereof, the Lord will unveil His face, and they shall gaze upon His glory. (Charles W. Penrose, *Journal of Discourses*, Vol. 21, p. 49.)
3. Numerically considered, Elders constitute the largest body of Priesthood; efficiency and activity considered, they are perhaps at present the least potent factor in the Church. That is, as quorums, their influence is not felt for good as it should be. Of course, active and influential individuals holding the office of Elder are to be found everywhere. But how many quorums have made themselves felt for good in their ward or stake? In short, how many quorums are fostering brotherhood and fraternity by manifesting that interest and concern in the welfare of individual members which the Lord evidently intended? The answer comes, too few, too few. Let us, by united and earnest effort, improve these conditions. Many Elders, after being permitted to participate in some of the privileges of the Elder, fail to assume any of the responsibilities of the calling. This should not be. After coming from the temple or from the missionary field, every young Elder should report himself to his quorum president, saying that he is now ready to continue his labors as "a standing minister to the Church." (In *The Realm of Quorum Activity*, pp. 43-44, Third Edition, 1930.)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

THE AARONIC PRIESTHOOD

Second in a series of articles by the late Elder Orson F. Whitney, of the Council of the Twelve.

II.

THE history of the Aaronic Priesthood, so far as relates to the name it bears—since there are good reasons for believing its origin more ancient still—begins with the calling of Aaron to the Bishopric, which holds the keys of its presidency. This call, as the Bible reader is aware, came through Moses, younger brother of Aaron, and chosen Prophet of the Most High. It was in the wilderness of Sinai, fourteen hundred and ninety-one years before the coming of the Savior. The Children of Israel, in their sublime exodus from Egypt, after the miraculous passage of the Red Sea, whose retiring waters had rolled over the heads of their enemies, were encamped at the foot of that sacred eminence, ever after immortalized as a way-mark in the wanderings and subsequent history of the Hebrew nation.

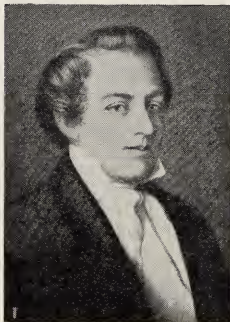
The Lord came down upon Mount Sinai, "in the sight of all the people," and from the midst of thunders, lightnings, and thick clouds, which caused the mountain to quake and obscured His glorious presence from the gaze of the unsanctified multitude, summoned Moses up into the top of the Mount, and there delivered unto him, among other charges, the following:

"Take thou unto thee Aaron, thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazer and Ithamar, Aaron's sons.

"And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

"And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office."

The Lord also gave to Moses, during this interview, the Decalogue or Ten Commandments, which He had previously spoken in the hearing of all Israel; and other parts of the law which the Prophet afterwards embodied in his famous code. Also the pattern of the Ark or sanctuary, the symbol of the covenant God had made with His people; and the Tabernacle or holy tent, where the Ark was to be deposited, where the priests offered sacrifice and made atonement for the sins of the nation, and the Lord communicated by angels, Urim and Thummim and other media, with those whom He had chosen to represent Him in that sacred capacity. He likewise instructed him minutely as to the fashioning of their priestly robes, the materials to be used,



JOSEPH SMITH

the persons who should make them, and prescribed the manner in which these things should all be consecrated to His service.

It may be as well, before proceeding further, to call the attention of the reader to the fact that the Melchizedek Priesthood—though not perfectly organized, as after the Savior's advent and as it is today—was at that time held and exercised by Moses, who had received it from his father-in-law, Jethro, Priest of Midian, and had doubtless ordained other Priests and Elders among the tribes of Israel. This view, which is supported by revelation, as well as reason, will explain the mention made of these sacerdotal offices prior to the calling of Aaron and his sons. Also, why it was that Moses, Aaron, Nadab, and Abihu, and "seventy of the Elders of Israel" were enabled to see God and survive; their only safeguard in beholding His person, or witnessing to any great extent the manifestations of His power, being, as we are taught, the possession of the Holy Melchizedek Priesthood.

Furthermore, that Moses, Aaron, and others, at this period held the Lesser Priesthood likewise, before it was organized with Aaron at its head, is manifestly no less true from the fact of their having the Higher Priesthood which includes it. Hence, the premise that there are good reasons for believing the Lesser Priesthood of greater antiquity—referring of course to its earthly record—than the time we are now considering. In other words that it was held by Adam, Abel, Enoch, Noah, Melchizedek (who received titles from Abraham), Moses, and others before his day, who built altars, offered sacrifices, and communicated with the Lord through the medium of that greater Priesthood to which the Lesser is an inseparable appendage.

In assuming, therefore, a commencing point in its history, it must be understood that we simply have reference to the time when it was organized by Moses, when it was re-christened and received its 'new name' which has ever since clung to it, and was confirmed upon Aaron and his seed throughout all their generations.

But to resume our narrative. Let us now return and see how Aaron and his conferees, on the eve of their setting apart to these sacred honors, were conducting themselves with the people left in his charge,

during the absence of their prophet-leader in the Mount. Forty days and nights had elapsed since he, accompanied only by faithful Joshua, went up into the mountain to commune with the Almighty. Alarmed at his protracted stay, unable to account for it, and no doubt superstitious as to their own safety without supernatural guidance, the people, not free from the taint of contact with idolatrous Egypt, and forgetful of the covenant they had made with God on the day the Ten Commandments were thundered from the mountain top, gathered themselves together unto Aaron, and said unto him: Up, make us gods which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Obedient to their wishes, and perhaps fearful of consequences if he refused, Aaron took of their golden earrings and made for them a molten calf, after the Egyptian god Apis, and, having finished it and built an altar before it, blasphemously proclaimed:

"These be thy gods, O Israel, which have brought thee up out of the land of Egypt." He also announced "a feast to the Lord" in its honor on the morrow.

In this sensual and blasphemous worship the Israelites were engaged, when Moses, the Lord's servant, came down from the Mount. The shouts of revelry had reached his ears far up the height, inasmuch that Joshua, who was still with him, suggested "a noise of war in the camp." Moses, however, recognized the sound of singing, having been warned of the Lord of what was taking place, and on coming nearer the whole revolting truth burst upon him. The golden god on high—the people, God's chosen Israel, feasting and dancing before it in their nakedness! Such was the soul-sickening spectacle presented to his eye. In his hands he held the "tables of the testimony"—the divine Decalogue, written with the finger of God. Before his eyes was being violated the very first of those Ten Commandments. His righteous anger knew no bounds. Chattering from him the stone tablets, which shattered as they fell, he burst like a storm upon the astonished gaze of the guilt-stricken idolaters. Demolishing their idol and scattering its ashes to the winds and waves, he called for all who were "on the Lord's side" to rally round him. The sons of Levi responded to a man. Moses, directed of the Lord, commanded them to take their swords and go in and come from gate to gate, and slay every man his son, brother, and neighbor, that they might consecrate themselves before the Lord and make atonement for the great sin that had been committed. The stern but just behest was obeyed, and there fell that day in Israel about three thousand male souls.

The expiation being complete, Moses proceeded to organize the Priesthood, as he had been directed, and also to construct the Tabernacle and the Ark according to the pattern which God had shown him. The garments of the priests and the appurtenances of the sanctuary were fashioned to conform with the divine instruction, and Aaron and his sons, the Ark, the Tabernacle, and everything connected with the sacred ceremonial, were then sanctified and dedicated with solemn and impressive rites, to the service of the God of Israel.

Prior to the false worship of Apis, the

Lord, it appears, had chosen unto Himself the firstborn males of every household in Israel, as a relative act of destroying the firstborn throughout the land of Egypt, and had sanctified and set them apart for some peculiar purpose. He now altered His original intention, and taking the tribe of Levi instead—to which Aaron and Moses both belonged—made of them the sacerdotal class of the nation. This selection was no doubt intended as a reward for the zeal they had manifested in wiping out the stain of idolatry from Israel. Let us quote a few passages bearing upon this important event.

"And the Lord spake unto Moses, saying, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

"And thou shalt give the Levites unto Aaron and to his sons; they are wholly given unto him out of the children of Israel."

"Behold, I have taken the Levites from among the children of Israel, instead of all the first born (males) among the children of Israel; therefore the Levites shall be mine;

"Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt, I hallowed unto me all the firstborn in Israel, both man and beast; mine they shall be, I am the Lord."

"And thou shalt take the Levites for me, instead of all the firstborn among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel."

"And for those that are to be redeemed of the two hundred and three score and thirteen, of the firstborn of the children of Israel, which are more than the Levites:

"Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them; the shekel is twenty gerahs.

"And thou shalt give the money, where-with the odd number of them is to be redeemed, unto Aaron and to his sons.

"And Moses took the redemption money of them that were over and above them that were redeemed by the Levites.

"And Moses gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the Lord, as the Lord commanded Moses."

Thus were the Levites given unto the Priesthood as "a gift for the Lord," to have charge of the tabernacle and sanctuary—though not to officiate therein as did the priests—and to "do the service of the congregation." So that Aaron, who was now High Priest, or Bishop, over the Lesser Priesthood, not only had to assist him in the Priest's quorum over which he immediately presided, but also a great body of Levites—were they not as Teachers and Deacons?—to officiate in the minor services. Hence the origin of the term Levitical, as applied to this Priesthood.

Soon after this organization and selection, Nadab and Abihu were slain by the Lord for "offering strange fire" before Him, or officiating when He "commanded them not," and Eleazar, the third son, then took the senior's place. He was made "chief over the chief of the Levites," and had the oversight of those who took charge of the sanctuary. Thus, while Aaron, his father, was his president, he in turn presided over his brethren the Levites; Moses, by virtue of his Priesthood and prophetic calling, retaining, under God, the supreme controlling power, or presidency over the whole.

Eleven months and twenty days the Israelites had sojourned in Sinai. During this period they had celebrated their second Passover, or feast of unleavened bread, by

(Concluded on page 303)

ANNIVERSARY PARTICIPATION TO BE CHURCH-WIDE

WHAT promises to be the most general observance of the anniversary of the Restoration of the Aaronic Priesthood is planned for May 18th and 19th.

Saturday, May 18th, is the date designated for Aaronic Priesthood pilgrimages honoring the three witnesses to the Book of Mormon. The principal celebration will be at the grave of Martin Harris in Clarkston Cemetery, Cache County, Utah.

Presiding Bishop LeGrand Richards, and his First Counselor, Marvin O. Ashton, will participate. Services will be held on the grounds of the Clark-

ston Ward Chapel, with members of the pilgrimage visiting the grave of Martin Harris before and after the service. Smithfield Stake Aaronic Priesthood leaders are acting as hosts, with the other stakes of Cache Valley associated.

Bishop Joseph L. Wirthlin will join the three stakes in Canada for a barbecue and program.

On Sunday, May 19th, all Aaronic Priesthood quorum lessons will be devoted to the Restoration anniversary, and on that date members of the Aaronic Priesthood will conduct Sacrament services in all wards and branches of the Church.

Programs for the pilgrimage and the Sacrament service were published in the *Improvement Era* for March.

YOUTH AND THE WORD OF WISDOM

REACTION OF TOBACCO ON THE HUMAN BODY

How tobacco fumes react on the body is a matter of frequent discussion. By the process of absorption, the poisons pass into the blood stream. The mucous lining of the nose, mouth, throat, lungs, and air passages has an absorbing surface of eight hundred to two thousand square feet, over which the whole volume of blood is spread every three minutes. Through this delicate membrane, gases of all kinds pass into the blood with the greatest facility and thus enter the blood and saturate the tissues far more quickly than when taken into the stomach. One who smokes an ounce of tobacco may absorb from seven to ten grains of nicotine along with the other poisons in the fumes.

Scientific experiments show that cigarette smoke is a deadly poison. Experiments on snakes, birds, and small animals prove that it is deadly in very small doses. One drop given to a sparrow killed it in seventy seconds; two drops killed a snake in one-half of a minute. This same poison has its effect upon the human body in general by affecting the mucous membranes, lungs, digestive system, glands, and internal secretion, heart, blood vessels, sight, hearing, heart rate, and the nervous system, with an increase in blood pressure.

COLLEGE AND HIGH SCHOOL HANDICAPS

COLLEGE and school records show that the use of tobacco by students lowers their mental efficiency. "A careful study through a long period of years of smoking among men students by Antioch College shows that a definite relation is established between smoking and low scholarship, i. e., 31.8 per cent of non-smokers fail to maintain required grades, while 62.3 per cent of heavy smokers similarly failed; also

a similar study on high school boys at Highland Park, Illinois, shows that not a single graduate was a smoker while in school. The forty-five quitters were all smokers and in poor standing in their classes. The average grade of seventy-seven non-smokers was 84%, twenty-four reformed smokers 79%, and fifty-five smokers 75%. One boy who was smoking heavily quit, and his grades came up 10% in six weeks."

Superintendent John M. Davis, of Menominee, Michigan, reports in a chart on five hundred high school boys as follows:

Age	GRADES:	
	Smoker	Non-smoker
12	73	83
13	75	90
14	73	89
15	75	84
16	75	87
17	68	85

Superintendent H. L. Smith of Bloomington, Indiana, investigated the average age of smokers and non-smokers to the number of 950 in his school. His report is as follows:

Grades	Average Age of Smokers		Average Age of Non-Smokers	
	Age	Excess Age of Smokers	Age	Excess Age of Smokers
1	9.17	7.58	1.59	
2	9.66	5.1	1.15	
3	10.68	9.36	1.32	
4	12.50	10.55	2.05	
5	14.22	12.21	2.01	
6	13.62	12.42	1.20	
7	14.67	13.42	1.35	
8	15.12	14.65	.47	
9	16.47	15.55	.92	
10	16.75	16.17	.58	
11	18.00	17.27	.73	
12	17.88	17.55	.33	

¹What People Want to Know, Boys' and Girls' Anti-Cigarette League, 58 W. Washington St., Chicago.

²O'Shea, M. V., Tobacco and Mental Efficiency, p. 121.

³O'Shea, M. V., Tobacco and Mental Efficiency, p. 121.

Aaronic Priesthood

(Concluded from page 302)

which they commemorated the passing over them of the angel of death when he slew the first-born of the Egyptians, and their deliverance through the waters of the sea. Two other annual feasts they were commanded to keep, viz.: the feast of Pentecost, or the promulgation of the law, and the feast of Tabernacles, or tents, commemorating their sojourn in the wilderness. The law of Moses was now promulgated and codified. The tables of the testimony had been renewed, and with other sacred relics were placed in the Ark for safe keeping. The sublime system of heaven-revealed religion had been set in operation, and the civil and military wings of this nomadic power, which had sprung like magic from an unorganized rabble, without laws, institutions, or prescribed method of worship, into a compact and powerful nation, were now in full equipment and discipline. "On to Canaan!" was the national cry. And so, on the twentieth day of their second year, or about May 20, 1490 B. C., the Camp of Israel struck their tents and guided by the cloud and pillar of God, which had been with them since the memorable night when the fetters of two centuries were stricken off and the power of Egypt submerged, they began their march through the Sinaitic desert towards the wilderness of Paran.

The order of this remarkable procession was as follows: Foremost, rose aloft the standard of Judah, the coming kingly power of the tribes, and following, the tribes and armies of Issachar and Zebulun. Then the sons of Gershon and Merari¹ bearing the components of the Tabernacle, which it was their duty to set up and take down, as the camp rested or resumed its journey. The standard of Reuben was next advanced, and immediately in his rear marched Simon and Gad. Then the Ark of God appeared, borne in the very center of the moving host, on the shoulders of the sons of Kohath.² The half tribes of Joseph—Ephraim and Manasseh—went next, the standard of Ephraim being their rallying center, and also for the sons and daughters of Benjamin. Then set forward the standard of Dan, with his tribe and those of Asher and Naphtali following and bringing up the rear.

This vast host, comprising an army of over half a million, and a total population of nearly three millions of souls, was divided into four camps of three tribes each, exclusive of the Levites: Joseph being twice numbered, in Ephraim and Manasseh, to make up, in the tribal count, for the absence of the sacred class from the secular enumeration. When the cloud rested, indicating their stopping place, the tents were set surrounding the Tabernacle of the congregation; the camp of Judah on the east, that of Reuben on the south, Ephraim on the west, and Dan upon the north. The Levites encompassed the Tabernacle immediately about, in order to prevent the unsanctified from approaching too near, and purposely or inadvertently defiling it, an offense punishable by death. The sacred historian tells us that when the Ark set forward, Moses said: "Rise up, O Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee!" When it rested, the prophet said: "Return, O Lord, unto the many thousands of Israel!"

(To be continued)

¹The first and third sons of Levi.
²Second son of Levi and grandfather of Moses and Aaron.

Ward Teacher's Message for June, 1940

A DAY OF WARNING

This is a day of warning and not a day of many words, for I, the Lord, am not to be mocked in the last days. Doctrine and Covenants 63:85.

SINCE the date upon which the foregoing statement was given in a revelation through Joseph Smith, the Prophet, (August, 1831), many additional warnings have been given to the people through Church leaders.

In view of conditions in the world today, it is well for Latter-day Saints to consider seriously the advice and admonitions which have been given, and to prepare themselves against the time when the prophecies will be fulfilled. From an article by Elder Joseph Fielding Smith in the *Deseret News* Church Section, February 10, 1940, the following quotations have been taken:

President Joseph Smith said:

Look to the Presidency and receive instruction. Every man who is afraid, covetous, will be taken in a snare. The time is soon coming, when no man will have any peace but in Zion and her stakes. . . .

These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; but with a view of them, shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that summer is nigh at hand.

President Brigham Young gave this warning:

Do you think there is calamity abroad now among the people? . . . All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. "When the testimony of the Elders ceases to be given, and the Lord says to them, 'come home; I will now preach My own sermons to the nations of the earth,'" all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquake, hail, rain, thunders and lightnings, and fearful destruction.

President Jedediah M. Grant added this comment:

Consequently, when we see nation stirred up against nation, and on the other hand see other nations exerting a powerful influence to bring about negotiations of peace, shall we say they can bring it about? Do we expect they can stay the outward course of war? The Prophet of God has spoken it all, and we expect to see the work go on—and see all things fulfilled as the prophets have declared by the spirit of prophecy in them.

President John Taylor's statement:

Were we surprised when the last terrible war took place here in the United States? No! Good Latter-day Saints were not, for they had been told about it. Joseph Smith had told them where it would start, that it should be a terrible time of bloodshed and that it should start in South Carolina. But I tell you today the end is not yet. You will see worse things than that, for God will lay His hand upon the nations, and they will feel it more terribly than ever they have done before; there will be more bloodshed, more ruin, more devastation than ever they have seen it before. Write it down! You will see it come to pass, it is only just starting in.

President Wilford Woodruff, more recently, said:

I heard the Prophet Joseph bear his testimony to these events that would transpire in the earth. . . . We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips to these things.

The warnings from the Lord, Himself, are clear. He says:

The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come; for the indignation of the Lord is kindled against their abominations and all their wicked works.

But the promise has been made to Zion and the pure in heart, that they shall escape if they "observe to do all things whatsoever I (the Lord) have commanded."

The Doctrine and Covenants (45:38-41) reads:

Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh. And it shall come to pass that he that feareth Me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. And they shall behold blood, and fire, and vapors of smoke.

The Bible (St. Luke 21:36) gives this admonition:

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

All Latter-day Saints should give heed to the counsel of the servants of the Lord. We should prepare ourselves by observing the teachings of the Gospel and the commandments of the Lord, by refraining from evil practices, by observing our prayers, and by showing brotherly love in our dealings with each other.

Put a Song in their lives!



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Every boy or girl who is trained in music, dramatic art or dancing will live a fuller and happier life.

This priceless side of education costs little but it yields rich results in genuine culture.

Inquire today about class work in violin, piano, dancing and dramatic art for children—and private and class lessons in all instruments, voice, dancing, art, dramatic art for all ages.

Write for information on the SUMMER SCHOOL, scheduled June 10 to July 20.

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SCHOOL OF MUSIC & ART
Salt Lake City

Music

Note: The Church Music Committee invites your attention again to the Church-wide Hymn Singing Project. The hymn for May is "God Moves in a Mysterious Way." See pages 203 and 236 in the April "Era" for complete instructions.

TEMPO

By Dr. Frank W. Asper

A HYMN should be played through with solid organ tone after it has been announced, and at the correct speed to set the pace for the whole congregation. The entire service can have a good or a bad spirit according to the way the first hymn is announced.

The words are, of course, the first consideration, and the hymn should be taken at the speed at which it may best be spoken clearly and distinctly. Solemn hymns should necessarily be taken more slowly, and brighter hymns faster.

The size of the hall and its acoustics must also be considered. In a larger building invariably it will be found that more time must be allowed for the sound to carry. The size of the congregation is also a factor. A large group is necessarily more ponderous and difficult to bring into line than the small one, and one would also not expect so quick a response from older people as from younger people.

At the end of the announcement of the hymn, the congregation or choir and organ should begin promptly on the first note without hesitation. One of the commonest faults of organists is to sound the lower notes of the first chord, rolling the chord upward until all the notes in the chord are played. This will invariably result in poor attacks and indecision on the part of everyone singing.

In playing the hymns with the singers, the organist should avoid all sudden and abrupt changes either in tempo or volume. The first induces raggedness and will eventually stop the participation of many people in the singing. Changes in volume can be equally fatal. If a member of the congregation suddenly finds himself singing louder than his neighbors or with but little support from the organ, it is but a short time before he is frightened into silence, and his self-expression through the singing of the hymns is forever stifled.

Sometimes the congregations take the liberty of making holds, as in Edwards' "I know That My Redeemer Lives," at the end of the first and second phrases. In "How Firm a Foundation," the second verse, beginning, "As thy days," the first syllable comes as a surprise and is unlike any of the other verses. If this phrase is taken in strict time, most people will omit the first few

syllables, weakening the sound of the hymn and dampening their enthusiasm; but if a slight pause is made, then starting out on the words giving each a quarter note the leader will be assured of whole-hearted singing.

Playing accompaniments is a "give-and-take" proposition and one must learn to give a little here and there so that the structure will not be weakened. Another example of changed time values is at the end of every phrase in the hymn, "I'll Go Where You Want Me To Go." These notes should be held out the value of five eighth notes, but very often both congregation and director cut them short and begin the next line too early.

All hymns should be phrased on the organ in the same sense in which the accompanying words would be recited. After all, the main thing in a hymn is the words; the music is there to give the words emphasis. One of our best examples in which words and musical phrases do not agree is hymn number 220 in the *Deseret Sunday School Song Book*, "Lead, Kindly Light." In this case the hymn should be played not according to the musical phrases, but according to the expression of the words.

It is especially imperative that the organist hear the different effects and the various volumes of tone on the organ from the rear of the building when it is filled. When he is playing at the console with singers constantly shouting in his ears, it is impossible to judge balance and blend correctly. They can be achieved only by having someone else play and listening to the hymn from a distance. Such a procedure will greatly improve his use of the organ.

B. Cecil Gates Writes Useful Cantata

(Concluded from page 297)

melodies first began to haunt his brain: to provide music at once beautiful enough to do justice to an exalted theme and simple enough to be sung by groups with the limitations of the average ward choir.

Written for women's voices with an added optional arrangement for mixed voices, the effect of the cantata is full no matter how slight the performance of men's parts. While forming a thematic whole joined by recitatives, the seven numbers comprising the cantata also form individual concert pieces, an other planned feature on the part of the composer which current use is proving valid. Listeners everywhere will soon link numbers from *Resurrection Morning* with the already well known "Lord's Prayer" and "My Redeemer Lives" by the same composer.

Mutual Messages

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JOSEPH J. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM
Executive Secretary

General Offices Y. M. M. I. A.
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Executive Secretary

Send all Correspondence to Committees Direct to General Offices

Executives

IMPORTANT ANNOUNCEMENT

THE introduction, last year, of Special Interest Groups into the M Men and Gleaner departments (for those of 25 to 30) has proved to be so successful that it has been decided to continue them permanently in our program, but under a slightly modified plan.

Beginning with June 1st, the M Men and Gleaner departments will include young men and women of the ages of seventeen to about twenty-four or twenty-five years. All members above this group, including what is now known as the Adult department, will be known as Special Interest Groups. A new joint committee appointed on the General Boards is going forward enthusiastically in the preparation of a number of courses of study and activity from which these groups may choose. There may be one, two, or more groups in each ward, meeting and studying according to interest. Each ward group may be organized with its own president, secretary, etc., but all of the groups will be directly under the supervision of the ward Manual counselors. Thus, there is one fewer department leader to appoint in each ward, when organizing for 1940-41. Where special group leaders are needed they should be selected by the Manual counselors and the groups' officers in joint consultation.

CONCERNING ADULT GROUPS

Where, however, there is now a strong Adult group organized with an interested and capable leader, it should be maintained and go forward for next year as a Special Interest Group, the leader continuing or not, as desired.

STAKE ORGANIZATION

The stake Manual counselors will give general supervision to these groups as they do to all other departments, but there should be appointed two stake Special Interest Group leaders or supervisors, one for the Young Men and one for the Young Women, to take the place of former stake Adult leaders.

It is urged that this organization be effected at once, as many wards may wish to begin organizing groups during the summer.

There will be a department for all Special Interest Group supervisors at the coming June Conference.

THE JUNE CONFERENCE

ANOTHER June Conference is practically ready. The dates are Friday, Saturday, and Sunday, June 7, 8, and 9. The Summer Recreation Leaders Institute is planned for Monday, June 10. A program which encompasses the entire M. I. A. program, giving proper emphasis to each of the major features, has been in the making for several months. It is now far enough advanced to give a preview on a tentative basis.

The Conference will open with a festival reception on Temple Square on Friday morning. This feature will bring a touch of old world pageantry and festivity at the opening of our Annual Assembly. The entire opening day will be devoted to the festival spirit. At a morning general session in the Tabernacle the Theme Festival and Honor Day program will begin. This same festival spirit will be carried into the afternoon session, with the program varied to present various phases of the Theme program.

At the close of the afternoon session, a unique out-door reception will be held on the grounds north of the Tabernacle. In a festival setting this reception will welcome all M. I. A. delegates, both stake and ward, to the Conference.

The festival day will be climaxed by the big Annual Dance Festival at Saltair which will feature floor show numbers, the Bee-Hive Theme Dance, Social Dancing, and the official M. I. A. dances. On this day also sessions of the choral clinic, a new educational feature, will take place.

The entire day on Saturday, June 8, will be devoted to department sessions and special features. Following an early general session in the Tabernacle, department sessions for age groups in the morning and activity groups in the afternoon will also include special features of the Bee-Hive Girl program celebrating their Silver Jubilee Anniversary. The Saturday evening session in the Tabernacle will include a presentation of the special features.

Sunday will be devoted entirely to inspirational meetings. The traditional annual M. I. A. testimony meeting, which has long been recognized as the spiritual highlight of the Conference, will be held as usual. Separate sessions for Young Men and Young Women will follow, giving special emphasis to important features of the two programs.

The afternoon session will be held in the Tabernacle under the direction of the First Presidency of the Church.

The Sunday evening session in the Tabernacle, featuring the patriotic theme "America," will have as its outstanding highlight an address by President J. Reuben Clark, Jr., of the First Presidency.

The Summer Recreation Leaders Institute to be held on Monday, June 10, will feature instructions and demonstrations on "The Summer Way for M. I. A." This feature which has become increasingly popular each year, will stress the recommended M. I. A. summer features for all departments of the M. I. A.

The *Improvement Era* for June will contain a detailed program. It is suggested that plans for the attendance of stake and ward officers be considered as early as possible in order that proper arrangements for transportation, lodging, etc., might be made.

M. I. A. CONVENTIONS

FOR several years the M. I. A. Annual

Conventions have been held in combination with quarterly conferences, but a change in the general plan is to be made this year. The General Authorities of the Church deem it advisable that the quarterly conferences be reserved for the regular business of the stakes, and have requested the auxiliary organizations to hold their conventions on separate dates. They recommend that these conventions take the place of the monthly leadership meetings in the respective months in which they occur, permitting each organization, however, to utilize more time than would ordinarily be allotted to the monthly meetings. There will be no sessions for the general public. Permission is also given to group adjacent stakes.

The M. I. A. will continue to hold their conventions during the second six months of the year. The time for each convention will include sessions Saturday evening and Sunday morning and afternoon. We have prepared the schedule of dates keeping in mind the following points:

1. Where stakes are to meet singly, the convention is placed, as far as possible, on the Sunday on which the monthly leadership meeting is usually held, or, where the latter is held on a week evening, on the Sunday nearest to that date. Where stakes are grouped together, an effort has been made to choose a date satisfactory to the entire group.

2. Dates are set, practically in every case, in months where there are no quarterly conferences for the stakes concerned.



1 a and b. Junior Girls and Explorers of the Wilshire Ward, Los Angeles Stake, in a two-act operetta—"The Lady Says Yes"



2. Bee-Hive Girls of the Yellowstone Stake presented a "Fun Fest Buzz" of the Nations. All wards in Yellowstone Stake were represented, with approximately three hundred Bee-Hive Girls participating.



3. Bee-Hive Girls of the Burley Stake presented a program in which one hundred five girls participated. The program was entitled "Jubilee of the Nations."



4. 6-7th Ward Adult Class of the Pioneer Stake, Edward H. Eardley, instructor.



5. High Priest Quorum social held in Burley Stake. The Burley First Ward M. I. A. officers and teachers prepared the banquet which was served by Bee-Hive, Junior, and Gleaner girls.



6. Cast and director of "Adam and Eva" a three-act play presented in Whitney Ward, Franklin Stake.



7. Bee-Hive Girls of the Third Ward in Liberty Stake.



8. Reception committee at the Silver Jubilee Announcement Tea, 8th Ward, Ogden Stake.



9. M Men and Gleaner Valentine party held in Sioux Falls Branch, South Dakota District of the North Central States Mission.

10. Bee-Hive Girls of the 8th Ward, Ogden Stake.

3. In a few cases the dates for the M. I. A. are set in the same month as those for the Relief Society, with two or three weeks intervening; but in no case do conventions of two auxiliaries fall in consecutive months.

4. As a general rule no conventions have been scheduled for the Fast Sunday.

Following the above plan the schedule of dates will soon be released. They cover a period of fourteen weeks, beginning on July 20-21 (Saturday evening and Sunday) and ending on November 16-17. The M. I. A. Study Sheets and convention programs containing these dates will be forwarded soon to all stakes.

It is understood that on the date on which an auxiliary convention is being held, all other auxiliaries will yield the right of way, excusing from any leadership meeting, all officers concerned with the convention being held.

THREE HUNDRED WITNESS M. I. A. FESTIVAL IN SUMMIT STAKE

On March 20, 1940, the Summit Stake M. I. A. Festival in music and drama occurred. Choruses from four wards, numbering forty persons, attired in formals, were grouped about the stage and sang their respective numbers from these positions.

The Coalville Ladies chorus opened the festival with "The Holiday" directed by Viola Zumbrunnen. "The Skiing Song," a mixed chorus number by the Hoytsville Ward, was directed by Isabell Brown. The Wanship chorus directed by Joseph Beard sang "Madam Janette" to the accompaniment of taps played on the cornet. "The Happy Song" was presented by Henefer Ward under the direction of Grace Fowler.

"The Guiding Light," 1940 theme song, was sung by the Hoytsville double mixed quartette as the curtain rose on "A Man's House," three-act Biblical drama. L. P. Allen, in Biblical costume, offered the opening prayer.

The cast for the play was composed of members from the Hoytsville and Coalville wards and every character was masterfully portrayed. The colorful and rich costumes were an inspiration and a delight to the eye. The stage setting, scenery, and lighting effects were most artistic and realistic.

The play was of such appeal to the audience which packed the hall that the stake board arranged a second performance in the high school auditorium, for Thursday, April 4.

Much praise is due the directors, Mrs. David Sharp, Elda Pace, and M. T. Carmichael, who gave much careful thought and time in preparing the festival.

"OVER-SIXTY" PARTY GIVEN IN SAN FERNANDO

ON February 10, 1940, a dinner, program and dance was given in the lovely, new San Fernando Stake recreation hall in Burbank, California, for all members over sixty years of age.

One hundred fifty persons attended. Following dinner they convened in the recreation hall where community singing and a program was enjoyed, followed by old-time dances.

President David H. Cannon, and the committee in charge, plan to have at least one of these affairs annually in the San Fernando Stake.

Explorers

RELATION OF THE EXPLORER PROGRAM TO THE CHURCH WELFARE PLAN

WHAT will be the nature and extent of the Church Welfare Plan of the future? The answer is being written today and the Explorer leader is in a position to influence that answer materially. The nature and extent of the Church Welfare Plan ten years from now will depend partially at least on the ability and vocational training of the Church membership. It will also be influenced very materially by its industry or willingness to work for a livelihood. Explorer leaders are in a position to contribute much toward the improvement of both of these factors.

The basis of the Explorer program is the preparation and guidance of a young man into a vocation in which he will fit satisfactorily. The heart of the program inspires and encourages industry and worthwhile activity.

An Explorer leader should view with deep concern any Explorer who appears to be indolent and indifferent toward a life's work. By encouraging such a boy to become active in the program he not only will be doing him a great favor but his Church as well. Explorers should be trained to respect all men who do the work of the world, be it the city physician, who maintains the health of a large city, or the garbage collector, who also maintains the health of the same city.

The opportunity of the young man to secure vocational titles and honors in fields involving more than one hundred different activities should prove highly advantageous to him in selecting a vocation for which he is best fitted. If the Explorer is unable to secure one of the vocational titles available because of lack of previous Scout training or otherwise, he should be urged and assisted to do something very specific and at least equivalent to an Explorer title in the selection and preparation of a vocation. This is one of the requirements of an Arrowhead Explorer.

It is indeed a proud social unit that can say, "We have a heavy relief load but we can take care of it ourselves." It is a much prouder society, however, that can say, "Through our foresight and preparation we have practically no relief load to take care of."



SOUTH LOS ANGELES STAKE SPECIAL INTEREST GROUP PARTY, FEBRUARY 1, 1940

JUNE CONFERENCE

EXPLORER leaders attending June Conference will hold their department sessions at Camp Grant on the Pioneer Trail. Camp Grant lies at the base of Little Mountain at the mouth of Mountain Dell Canyon. In this pioneer atmosphere, Explorer leaders will receive a clearer vision of their program. A dramatization, "An Explorer's Legend," will be enacted in the out-of-doors. A "School of the Log" will be conducted for one hour by dividing the group in ten discussion sections. In each section will be a demonstration as well as presentations and discussion.

It is anticipated that several troops will have Explorers making the Trek over the Trail during June Conference. The contact of these Explorers with the leaders in their department session will be a source of inspiration and interest to those present.

efforts to bring joy and loveliness into the lives of the girls whom they have been guiding.

And now as June Conference approaches, may we ask you to plan your affairs so that you can come to this big annual event, where we not only get much help for our department work, but where there is so much inspiration and such a rich outpouring of the Holy Spirit.

Come and give us the benefit of your own influence and experiences.

Following this event, the summer season of Mutual is upon us. The more intensive program is finished for this year. What an opportunity for you leaders to get your girls around you and do some of the things the girls love, and for which you haven't had much time in the winter.

The girls all love to sing. If you haven't already organized a Junior chorus, why not do it now, and practice through the summer? There will be many occasions when a Junior Girl chorus will be welcomed on programs throughout the coming winter. (For suitable songs see this year's Junior Manual, page 13.)

Perhaps the reading of good books has been neglected. Why not meet in the girls' homes and have *The Three Sisters* and *The Yearling*, or other suggested books reviewed and discussed while the girls sew or crochet?

What fun it will be to have an outdoor party together with the Explorers—a Weiner roast or a hiking party.

We cannot emphasize too strongly the fact that M. I. A. is a year-round affair, and it is necessary for us to be more watchful than ever during this season, and provide sufficient wholesome activity and fun that will bring real joy into the lives of these girls.

We sincerely hope that you will all find genuine happiness through the summer.

Juniors

AS THE winter and early spring season of the M. I. A. draws to a close, the Junior Committee wishes to congratulate the Junior Girls and their leaders for the progress they have made during the season just past.

From news that has come from the field, and through visits made by members of the committee, we are pleased to note that the girls have entered into the various activities wholeheartedly and with enthusiasm, and that their lives have been enriched by the program.

We feel that this success is due largely to the leaders who have been blessed with the Spirit of the Lord and have been devoted and unselfish in their

Scouts

FROM a missionary laboring in the Eastern States Mission comes a thrilling testimony of the effectiveness of Scouting in the missionary program of the Church. For obvious reasons, the name of the missionary and the place where the experience occurred have been omitted:

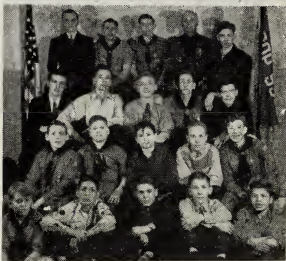
I am a missionary laboring here . . . and am Scoutmaster of a troop of non-member Scouts. I would very much like to have the booklet or pamphlet *Scouting in the L. D. S. Church* and whatever material about our Church in the field of Scouting which you might have. . . .

I arrived only recently from Holland and was transferred to this mission. One evening while meeting with investigators, I chanced to overhear one of the younger boys mention Scouts and I asked if there were many Scout troops in this town and I was told that there were three or four and that one, which was sponsored by the town newspaper, was disorganized lacking a Scoutmaster; so the next day I went to the newspaper office and asked if I might join their troop. The chairman of the troop committee thought a moment and took me up to the Council office to meet the Council executive. When he learned that I was a Mormon, he began telling me more about how our Church rated in Scouting than I knew myself and before I knew it, I was Scoutmaster of the . . . Scout troop. He spoke very highly of our Church and what it was doing in Scouting and that it led all other organizations of any kind in the United States in that field. It seemed that being a Mormon was all the reference I had to have, and you can probably imagine what a great thrill I received to hear our Church paid such a great compliment.

Then in the course of giving me a few instructions, he picked up the Scouting magazine for September, 1939, and I had the added thrill of discovering and showing him the picture of President Grant as one of the receivers of the Silver Buffalo award; again President Grant and Apostle George Albert Smith in a picture with J. Edgar Hoover and Daniel Carter Beard, then another picture of Oscar Kirkham leading the Scouts in the Star Spangled Banner at the World's Fair.

The troop is back in order again and two weeks ago the troop won the district rally banner, which by the way, is the first thing the troop has ever won, I am told. The newspaper is cooperating by printing articles submitted by my companion and myself. . . . I can't express enough the gratitude and appreciation which I feel to our Heavenly Father for my membership in the Church and the training I've received from it; for my testimony that this is the only true Gospel upon the earth and the great privilege which I have of bearing that testimony to the world. . . .

How Scouting assists the missionary work of the Church is further emphasized by the experience of Harold E. Poulson, who is employed in Scotts Bluffs, Nebraska, where he has cooperated with the Elders and Local Scout officials in carrying forward Scout leadership training and activities. An ex-



Top: Scotts Bluff Patrol of local leaders and missionaries in Training Courses: Harold E. Poulson; Donald C. Evans, District President; Forest Hirsch; Dan Eastman; Grant C. Cluff, Jr., E. A. Chairman, Wyo-Braska District; Ray Hamilton, Hollis Brown, Bob Godeli, Junior Brown, also participated.

Center: First Eagle Scout troop in Chicago State—Troop No. 528.

Lower: Louis Martens, Scoutmaster, University Ward, and Chicago State Scout Commissioner.



perienced Scouter, Elder Poulson has rendered outstanding service to the Wyo-Braska District in Scouting, where he recently had a prominent part in conducting a training course for all Scouters of that area.

Chicago State boasts of one of the most efficient and highest ranking Scout troops of the Chicago Council. The troop is from the University Ward. It contains thirty-two boys of whom twenty-eight are non-members. Catholics, Protestants, and Jews are represented in the group.

The first Eagle Scout of Chicago State, Alven Rasmussen, was given his Eagle Badge during Boy Scout Week. The man responsible for the splendid showing of the troop, a veteran in Scouting, is Louis Martens, who is also State Scout Commissioner.

The success of the University Ward troop has encouraged other groups and the State Superintendent, Allen C. Holt, predicts that other troops will be organized in the stake next season.

President J. Reuben Clark, Jr., has been selected as one of three of the principal speakers for the 1940 Annual Meeting of the National Council of the Boy Scouts of America, which will be held at Oklahoma City, on May 9-10.

This will be President Clark's second appearance before a national group of

Boy Scout leaders. He was one of four speakers representing the various religious groups at the National Convocation of Scouting held in Washington, D. C., on July 4, 1937, at which time more than 40,000 people heard his address.

Bee-Hive Girls

"WHAT IS SO RARE AS
A DAY IN JUNE?"

NOW that regular weekly M. I. A. sessions are not being held, and school days are over for a month or two, Bee-Hive Girls are looking forward to summer activity.

The Silver Jubilee event for June is titled, "Memory Marking." In other words, in the month of June our activity is to leave a permanent "mark" of some nature which will stand as a tribute to this great year in the history of the Bee-Hive. The following suggestions are given: Planting a Bee-Hive tree or shrub; dedication of a Bee-Hive camp spot or outdoor fireplace; beautifying a Bee-Hive room; a trek to an historical spot, etc. Appropriate services should be held commemorating the event you choose. Ask for the co-operation of your ward president of Y. W. M. I. A. and your bishopric in planning the event. We hope the Bee-Hive Girls of every ward in the entire Church will leave something permanent and tangible to mark our twenty-five years of Bee-Keeping.

1. Do your girls choose to plant a tree or a shrub? The tree or shrub which the girls plant will become dearer to them as year after year rolls on. As a tree grows and its branches expand in beauty, so will the love of them increase in the hearts of those by whom they were planted and watched over in youth. With the permission of your ward bishopric, perhaps the tree or shrub could be planted on the grounds surrounding your ward chapel. Suggestions for selecting a tree and an appropriate ceremony for the occasion may be secured by writing to the General Board. In many communities June may be an inappropriate season for tree planting. If so, you may wish to select something else.

2. If you have ward recreational grounds, could you, with the full approval of your ward bishopric, build an out-of-door fireplace there? This could be sponsored by the Bee-Hive Girls, but, of course, help of the fathers of the girls or others will be required in the actual construction of the fireplace. To make the fireplace more attractive, the rocks used could be of uniform size. Each girl might be asked to bring the rock nearest the size required. Services should be held dedicating this permanent marker to the ward for the use and enjoyment of all, commemorating twenty-five years of Bee-Keeping in the Church. If it is not possible to put the out-of-doors fireplace on the ward recreational grounds, there might be some nearby site, camping ground, or park where permission might be given you to erect this permanent monument. Ceremony suggestions will be sent upon request.

THE "MILLENNIAL STAR"

(Concluded from page 281)

3. You may have in your community a Bee-Hive Camp spot which you could dedicate, setting it apart as camping grounds for Bee-Hive Girls of today and tomorrow. Appropriate services could be held for this occasion.

4. A practical way to commemorate this important year would be to beautify or recondition the Bee-Hive room. Where Bee-Hive Girls are so fortunate as to have a room of their own in the chapel, many things can be done to make and keep it harmonious. Perhaps your room needs house-cleaning; a little paint and attractive wallpaper will do much. Do you have curtains and an appropriate picture or two? Have you a table, a locked cupboard or chest in which you can keep your materials and supplies? During the month of June, you can beautify your room and before the close of the month have a house-warming, with Bee-Hive songs and games and light refreshments; inviting the mothers and others to join you. Be sure to sing the song, "My Choice," *Bee-Hive Handbook*, p. 151. A beautiful Bee-Hive room would be a lasting memorial to pass on to future Bee-Hive Swarms.

5. In every community we find historical spots or landmarks. Many of these have been marked by the Trails Associations of the various states and are readily accessible to all. Services held at one of these historical landmarks, with Bee-Hive songs and the history of the landmark recounted, would be interesting. Many landmarks are not so well known. Would it not be of interest to interview some of the older residents of your community, learn the history of some little-known but important spot and write and preserve that history? During June, visit this place of interest, holding services there, giving the spot a name and a marker, if possible, stating that the place had been named and the marker placed there by the Bee-Hive Girls of the ward, in commemoration of twenty-five years of Bee-Keeping in the Church. Perhaps there are trails in your locality which have never been named but which are familiar to all. These could be named with appropriate services.

6. We have seven temples in the Church. A trip by Bee-Hive Girls for baptisms for the dead to one of our temples would be a fitting commemoration of our Bee-Hive Jubilee Year. This matter should be discussed early with the ward bishopric, as well as the temple authorities, so that arrangements may be made for this joyous occasion.

We suggest a Bee-Hive song service by Bee-Hive Girls before June M. I. A. Sunday Evening Service commences, either in the chapel or on the Church grounds. Then announcement could be made in these services of the event chosen to commemorate the Bee-Hive Jubilee Year, inviting the public to attend.

JUNE CONFERENCE

We are looking forward to seeing you all at June Conference. Do all you can to see that the Bee-Keepers who will be in service next year are in attendance. Many thrilling special events will be in the program. Department sessions will be filled with helpful demonstrations and instructions.

Five Year Service Pins—As usual these awards will be made at June Conference. Please send in to the General Board office immediately the names of those eligible for this award.

books that were printed, and Sister Benbow, who started in America the same year, left names enough of her friends to receive two hundred and fifty pounds, which amount was paid them, notwithstanding I held her agreement that she had given it to the Church.

Well, that is the story in brief of the business part of the founding of the *Millennial Star* in England, in 1840, one hundred years ago.

As I write this article I have before me the first number of the *Millennial Star*. It is a very creditable issue, consisting of twenty-four pages, well written and well arranged by that able young poet, writer, and Apostle, Parley P. Pratt. Truly, what a man does well and with his whole heart, survives, and blesses those who come after him. In this case, Parley, in teaching the inspired doctrines of the Prophet Joseph Smith, was immortalizing himself, though perhaps he did not realize it at the time. The first paragraphs of the first article are written as a poet and true evangelist would write them:

The long night of darkness is now far spent—the truth revived in its primitive simplicity and purity, like the day-star of the horizon, lights up the dawn of that effulgent morn when the knowledge of God covers the earth as the waters cover the sea.

It has pleased the Almighty to send forth an HOLY ANGEL, to restore the fulness of the Gospel, with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them "the faith which was once delivered to the Saints," and to send his servants in these days, with a special message to all the nations of the earth, in order to prepare all who will hearken, for the second advent of the Messiah, which is near at hand.

In these two short paragraphs a beautiful summation is given of the message and teachings which the Prophet Joseph Smith presented to the world.

In the second article Parley sets forth the purposes of his publication:

It is with heart-felt joy and satisfaction we have the pleasure of sending forth the first number of the *Millennial Star*—that luminary, which rightly conducted may be a means in the hand of God, of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon—of dispelling the mists of error and superstition, which have darkened the understanding, and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth, and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation.

He was sensible of his inability to act as editor of the magazine and felt entirely dependent on the Spirit:

We are truly sensible of our own weakness and inability to fill so important a station—to do justice to subjects so glorious and sublime, to themes so delightful, so divine: themes which have exhausted the eloquence of ancient Prophets—the melody of inspired poets: themes, of which angels have tuned their sweetest notes, their sublimest effusions, in strains divinely new, the fulness yet untold.

The poet soul of Parley P. Pratt could almost make poetry out of prose.

We shall carefully give heed to the sure word of prophecy, as to a light which shines in a dark place, and seek for the inspiration of that spirit which guides into all truth, and which searches all things; yea, the deep things of God.

Following the introductory articles there is a splendid bit of writing from Parley's own hand on the subject of the millennium, setting forth the nature of that reign of peace as he understood it and as it had been outlined to him by the Prophet. Then he prints in full, sections 20 and 107 of the Doctrine and Covenants, pertaining to the nature, the rights and duties of the Priesthood. Short articles on the restoration of the Jews, the persecution of the Jews, temperance, the Latter-day Saints in America, and others, follow. Parley concludes the first number of his magazine with four of his own poems entitled, "Invitation," "Baptism," "Morning Hymn," and "Second Advent." The last poem, "Second Advent," has long since become familiar in song to the Saints throughout the world. We now call it "Come Thou, O King of Kings."

One hundred years—and the little magazine, the *Millennial Star*, still makes its appearance, now weekly, to the people of the British Isles. It still sheds its radiance abroad, and bears testimony of the divine mission of the Prophet Joseph Smith, and of the great work which he brought forth in the last days. Thousands of voices have spoken through it; thousands have borne witness to the truths which Parley P. Pratt set forth in the first issue:

It has pleased the Almighty to send forth an HOLY ANGEL, to restore the fulness of the Gospel . . . to bring his wandering sheep into one fold . . . to restore the faith which was once delivered to the Saints . . . to send his servants in these last days with a special message to all the nations of the earth, in order to prepare all who will hearken for the Second Advent of the Messiah, which is near at hand.

THE CHURCH MOVES ON

(Concluded from page 287)

and Dr. George Albert Smith, Jr., assistant dean of the Harvard University graduate school of business, stated that no special invitations were issued because they wanted "all of father's friends to attend."

WARDS RECEIVE NEW BISHOPS

New bishops recently appointed and the men they succeed in office include the following:

Hartley Ward, Alberta Stake, H. Vibert Woodruff succeeds Ervin A. Loose.

Kimball Ward, Alberta Stake, Gerald Lowe succeeds John C. Peterson.

Plymouth Ward, Bear River Stake, Orvil J. Nish succeeds Duaine H. Lamb.

Lawrence Branch, Emery Stake, Ernest H. Cullum succeeds Ira N. Day as Presiding Elder.

Escalante North Ward, Garfield Stake, Andrew Spencer succeeds Lorenzo H. Griffin.

Mountain Home Ward, Moon Lake Stake, E. Rue Miles succeeds Clyde Rowley.

Moore Ward, Lost River Stake, Nephi Christensen succeeds Ray King.

Panaca Ward, Moapa Stake, Willis Robinson succeeds Dan J. Ronnow.

Gila Branch, Mount Graham Stake, J. William Johns succeeds B. Loman Swapp as presiding Elder.

Ruth Ward, Nevada Stake, Evan Ira De Spain succeeds Harry C. Erickson.

Redmond Ward, North Sevier Stake, Leo Christensen succeeds Charles C. Bosshardt.

Elmhurst Ward, Oakland Stake, Milton P. Ream succeeds Horace J. McFarlane.

Miami Ward, St. Joseph Stake, Floyd Mack succeeds Vern Clark Merrill.

Richfield Fourth Ward, Sevier Stake, Christian Peter Christensen succeeds Hammer E. Peterson.

Newton Ward, Smithfield Stake, LeRoy G. Salisbury succeeds Stanley F. Griffin.

Echo Branch, Summit Stake, William H. Chappel succeeds Raymond Pace as presiding Elder.

Logan Third Ward, Cache Stake, John A. Larsen succeeds William Evans, Jr.

Ephraim West Ward, South Sanpete Stake, Alma Nielsen succeeds Wilford L. Breinholt.

Adamsville Ward, Beaver Stake, Lewis J. Stewart succeeds Charles Johnson.

Sunnyside Ward, Carbon Stake, James E. Peacock succeeds Albert E. Hopkinson.

Corning Ward, Gridley Stake, Stephen R. Angus, released.

Lund Ward, Idaho Stake, Luther E. Wilson succeeds Morris Creer.

St. John Ward, Malad Stake, D. Harold Jones succeeds Henry D. Jones, deceased.

Bern Ward, Montpelier Stake, Orlando N. Kunz succeeds Paul P. Kunz.

Las Cruces Branch, Mount Graham Stake, Clifford Allred appointed presiding Elder.

Osgood Ward, North Idaho Falls Stake, John W. Rawlins succeeds Alma Williams.

Monrovia Ward, Pasadena Stake, Harold F. Coleman made bishop; was formerly presiding Elder.

Moreland Ward, Portland Stake, J. Grant Stones succeeds George L. Scott.

Salem Ward, Portland Stake, Don H. Wall succeeds Arthur C. Hawkins.

North Hollywood Ward, San Fernando Stake, LeRoy John Buckmiller succeeds Vernon N. Tidwell.

Grays Harbor Branch, Seattle Stake, Calvin A. Johnson released.

Raymond Branch, Seattle Stake, Frederick F. Irwin released.

Lund Ward, Nevada Stake, David C. Gardner succeeds Arthur N. Carter.

Stockton Branch, Tooele Stake, Leonard Berkley Reynolds succeeds Floyd A. Walker.

Torrey Ward, Wayne Stake, E. P. Pectol now acting; Sidney P. Clark until recently acting since release of Bishop Arthur E. Pierce.

Mancos Ward, Young Stake, Lewis A. Hancock succeeds James W. Goff.

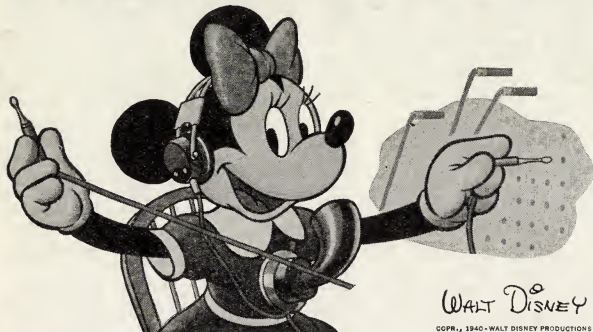
Kingston Ward, Garfield Stake, Cloyd Luther Morrill succeeds William J. Luke.

Elwood Ward, Bear River Stake, Walter E. Fridal succeeds Amos P. Hansen.

Greenriver Ward, Carbon Stake, J. Garrett Burnett succeeds Henry Thompson.

Basin Ward, Cassia Stake, Lloyd H. Martin succeeds Orville Heiner.

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The Church Moves On

Rochester Branch, Emery Stake, Homer J. Edwards succeeds Miri H. Ralphs as presiding Elder.

Santa Monica Ward, Inglewood Stake, Wallace Hammer succeeds E. Garrett Barlow.

Barnwell Ward, Lethbridge Stake, Leith I. Johnson succeeds W. Gilbert Pierson.

Diamond Ward, Lethbridge Stake, Nephi L. Hornberger succeeds Armond V. Sabey.

Tempe Ward, Maricopa Stake, Robert Lee McCook succeeds Marion W. Turley.

Ogden Seventeenth Ward, Mount Ogden Stake, Stanley Robins succeeds Earl S. Paul.

Marriott Ward, North Weber Stake, Lavelle Butt succeeds Lawrence Ritchie.

Panguitch South Ward, Panguitch Stake, John Wilford Roe succeeds James P. Cameron.

St. George West Ward, St. George Stake, James A. Andrus succeeds Vernon Worthen.

La Sal Branch, San Juan Stake, Oscar Jameson appointed presiding Elder to succeed Leland W. Redd.

Rockport Branch, Summit Stake, Karl B. Hixson appointed presiding Elder.

Pleasant Grove Third Ward, Timpanogos Stake, Joseph S. Walker succeeds Harold M. Wright.

Randolph Ward, Woodruff Stake, George Willard Peart succeeds Lawrence B. Johnson.

THE COMMON SOURCE OF RELIGIOUS TRUTH

(Continued from page 283)

tached too much saving effect to the sacrifices and neglected the ethical aspects of true religion, Amos (speaking for the Lord) said:

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

But let justice roll down as waters, and righteousness as a mighty stream.¹⁴

In the famous "Golden Rule" of the Old Testament, Micah made a similar protest.¹⁵ Hosea, the prophet of love, acting as mouthpiece for God, also said: "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings."¹⁶

It may be true that some of the Hebrew worshippers over-estimated the efficacy of animals' blood in atoning for sin; but when the Man of Galilee re-established the Gospel

truths upon the earth, His followers clearly understood that it was impossible for animal blood to free them from guilt. They believed (as Adam had earlier) that sacrifice was merely symbolical of the infinite and eternal sacrifice of the Master. The Law of Moses was looked upon as being "a schoolmaster to bring them unto Christ." In the words of the writer of Hebrews:

It is impossible that the blood of bulls and goats should take away sin, . . . [yet] according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no redemption. . . .

But Christ . . . through his own blood, entered in once for all into the holy place, having obtained eternal redemption. . . . We have been sanctified through the offering of the body of Jesus Christ, once for all . . . having therefore, brethren, boldness to enter into the holy place by the blood of Jesus.¹⁷

The same doctrine was taught by the writer of First Peter:

Ye know that ye were not redeemed with corruptible things, . . . But with the precious blood of Christ, as of a lamb
(Continued on page 312)

¹⁴Amos 5:21-24; 4:4f.

¹⁵Micah 6:1-8; Jeremiah 6:19-21; 7:21-24.

¹⁶Hosea 6:6; Isaiah 58:1-7.

¹⁷Hebrews 9:11-18; 10:1-31; Romans 3:21-27; Ephesians 1:7.

THIS RIDE SETTLES IT, WE'VE BOUGHT A FORD!



WE'RE SEEING lots of real-life situations this year like the typical but imaginary one shown here. It doesn't take you long, on the road in a 1940 Ford V-8, to find that here's the greatest money's worth so little money ever bought.

TRY THE RIDE! The surprising big-car ride that's one of 1940's big motoring events!

SEE THE ROOM! Extra knee-room, leg-room, head-room . . . you'll find a Ford surprisingly big inside . . . where bigness counts most!

FEEL THE POWER! Of the only 8-cylinder engine in any low-price car!

CHECK ON ECONOMY! The 85 h.p. Ford's 24.92 miles per gallon in the famous Gilmore-Yosemite economy test was best of all standard-equipped cars at its price!

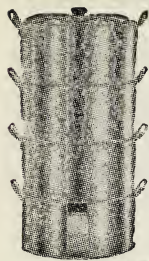
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CHECK EQUIPMENT! See how much money you get in a Ford at no extra cost!

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Dr. Daryl Chase, Director, L. D. S. Institute, Tucson, Ariz.
Dr. Ralph Horn, Dean, Buffalo State Teachers' College, N. Y.
Dr. Ned Dearborn, Dean, Division of General Education, New York Univ.
Professor Ernest Jackman, Exchange Professor in Education, University of Maine.
Dr. George Stewart, Professor of Agronomy, U. S. Department of Agriculture, Forest Service.
President Glenn Snow, Dixie Junior College.
Glen Turner, Curator, Springfield Art Gallery.

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THE COMMON SOURCE OF RELIGIOUS TRUTH

(Continued from page 311)

without blemish and without spot: Who verily was foreordained before the foundation of the world.²⁸

John the Revelator contributed the thought that Lucifer and his followers were overcome "by the blood of the Lamb . . . slain from the foundation of the world."²⁹

At the time Christianity was spreading throughout the world—yes, and from the date of the first apostasy from the true Gospel in the days of Adam to the final triumph of Christianity over paganism in 392 A. D.—the majority of the heathenistic religions attributed a pronounced saving efficacy to blood. Some cults, in order to utilize its potent, life-giving qualities, washed or sprinkled their devotees in it.³⁰ Some pagans even drank blood for the purpose of effecting a rebirth or regeneration.³¹

The majority of the pagan groups offered sacrifices of victims ranging from their most beautiful youths and most perfect babies to that of divers animals. The concept underlying

that practice was that the Divine Ruler required the shedding of blood to extricate man from sin and win for him heavenly grace. Therefore, they believed that on certain important occasions God could be appeased only through the sacrificing of their most perfect child. Pagan influences at certain times caused even God's chosen people, Israel, to offer their little children as an oblation for sin. Naturally such an apostate practice was strenuously opposed by the holy prophets.³²

What was the origin of such a ghastly rite? It is probable that the offering of youths and maidens is an adoption of the ideas underlying the atonement of Jesus Christ. Just as the Eternal Father willingly gave his Only Begotten Son to expiate penitent mortals, so were pagans convinced that they must sacrifice their children to atone for their transgressions. Hence the true and original concept dates back to the first messianic revelation given to father Adam.

Another very pertinent religious practice which claimed saving grace for the devotees comparable to the atonement of the Man of Galilee was that of *taurobolium* (bath in bull's blood), and its variant, the *criobolium* (bath in ram's blood). The Great Mother Mysteries and Mithraism—two of the strongest pagan rivals of Christianity during the first four centuries A. D.—promised salvation to proselytes who cleansed themselves in the sacred blood of the bull or ram.

PRUDENTIUS, a Christian poet, who is purported to have been an eyewitness to the rite, recorded a description of it as practiced during the second, third, and fourth centuries A. D.³³ Wearing a golden crown and with his body wreathed with fillets, the one being initiated descended into a trench which was covered with a platform of perforated planks. A beautiful bull, decorated with gold and flowers, was led on the platform and there stabbed to death with the consecrated spear. "Its hot reeking blood poured in torrents through the apertures, and was received with devout eagerness by the expectant worshiper" below.³⁴ After this baptism,

²⁸1 Peter 1:18-21.

²⁹Revelations 12:11; 13:8.

³⁰Exodus 24:5-8; Harold Willoughby, *Pagan Regeneration*, 45, 129-132.

³¹*Ibid.*, 68-115.

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³²Ezekiel 20:30-31; 26; Leviticus 18:21; 20:2-5; 19:4-5; 2 Kings 17:17; 16:3; 21:1-17.

³³Prudentius, *Peristephanon*, X, 1011 ff., cited in

Willoughby, *op. cit.*, 131.

³⁴Edward Carpenter, *Pagan and Christian Creeds*, 43; Samuel Angus, *Mystery Religions and Christianity*, 94-95.

the neophyte emerged drenched, dripping, and scarlet from head to foot. He was greeted by the spectators as one who "had been born again to a divine life for eternity." The bath in blood was "believed to purify him from the sins and evils of his old life and make him a new man, or rather a divinized human."²⁵

There were many similarities between this pagan practice and the Christian's concept of baptism and atonement of Christ. For example, the initiate's going down into the trench and coming forth again very aptly symbolized death and rebirth, and the efficacy attached to the blood of the holy bull or ram was believed to have as much saving effect as Christian baptism and the atonement of Jesus. In the words of Dr. Dill:

In *taurobolium* there was developed a ritual in which, coarse and materialistic as it was, paganism made, in however imperfect a form, its nearest approach to the religion of the Cross.²⁶

The fundamental concept in *taurobolium* and *criobolium* had a kinship to the divine revelation on baptism and atonement as given to Adam, wherein the Lord said:

Ye must . . . be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory; For . . . by the blood ye are sanctified.²⁷

J. M. Robertson came to the following conclusion:

In the procedure of *taurobolia* and *criobolia* which grew very popular in the Roman world, we have the literal and original meaning of that phrase "washed in the blood of the lamb"; the doctrine being that resurrection and eternal life were secured by drenching or sprinkling with the actual blood of a sacrificial bull or ram.²⁸

It is true that in washing with ram's blood the pagans did put a very literal and realistic interpretation on the foregoing phrase, but the evidence contained in the Book of Mormon is positive to the effect that in *taurobolium* and *criobolium* we do not find the origin of the statement "washed in the blood of the lamb." That phrase did not originate with either the pagans nor with the Nephites. Both groups inherited it from an earlier source—from the doctrine of atonement instituted before man was placed upon the earth. In fact,

Enoch saw the day of the coming of the Son of Man, even in the flesh; and his

soul rejoiced, saying: The righteous is lifted up, and the Lamb is slain from the foundation of the world.²⁹

The Nephite record makes clear two important points, i. e., that the phrase "washed in the blood of the Lamb" is extremely old, and that the prophets who lived in ancient America understood its true meaning. The Jaredites who came to America shortly following the flood were familiar with it. Ether, their last prophet, predicted that a "New Jerusalem" would be built upon this the American continent, and those who should inhabit that Utopian city

are "they whose garments are white through the blood of the Lamb."³⁰ According to the prophets, the Old Jerusalem should eventually undergo a transformation and also become a holy city filled with righteousness. At that time those who reside in that city are "They [who] have been washed in the blood of the Lamb."³¹

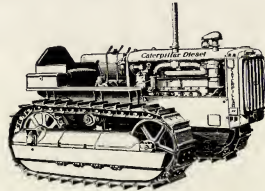
ANOTHER race of people who inhabited ancient America taught the same doctrine. Nephi (600 B. C.), in speaking of the redeemed, said, "Their garments are made

(Concluded on page 314)

²⁵Pearl of Great Price, Moses 7:47; Revelations 5:6; 13:8.

³⁰Book of Mormon, Ether 13:10-11.

³¹Ibid.



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²⁶Willoughby, op. cit., 131.

²⁷Samuel Dill, *Roman Society from Nero to Marcus Aurelius*, 155.

²⁸Pearl of Great Price, Moses 6:57-60.

²⁹J. M. Robertson, *Pagan Christs*, 315.

THE COMMON SOURCE OF RELIGIOUS TRUTH

(Concluded from page 313)

white in His blood;³² while Alma (nearly five hundred years later) proclaimed the same concept.³³

The foregoing phraseology, therefore, was merely figurative language, as the Nephites did not believe or teach that there would be a literal washing of human beings in Christ's blood. The meaning behind that phrase was that the people who, through faith, repentance, baptism, confirmation, and righteous living, merited celestial glory were the ones who were "washed in the blood of the Lamb." In reference to the wicked, Alma declared:

I say unto you, ye will know at that day [judgment day] that ye cannot be saved; for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers who should come to redeem his people from their sins.³⁴

When the Master visited the Nephites following His resurrection, He confirmed Alma's doctrine in the following important remark, making clear how one can be washed in the blood of the Lamb:

No unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.³⁵

The night preceding His crucifixion, Jesus the Christ willingly suffered so intensely that "blood cometh from every pore, so great [was] . . . his anguish for the wickedness and the abominations of his people."³⁶

In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world.³⁷

Why was it necessary for the Savior to shed His blood? His own answer to this interrogation is the best that could be given. Quoting His words to the Prophet Joseph Smith:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent. But if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore.³⁸

³²Ibid., 3 Nephi 27:13-27; Doctrine and Covenants, Sec. 76:69.

³³Book of Mormon, Mosiah 3:7.

³⁴James E. Talmage, *Jesus the Christ*, 613.

³⁵Luke 22:39-44; Doctrine and Covenants, Sec. 19:16-18.

Further light was thrown upon this subject in a pertinent statement made by the Lord to Brigham Young relative to the martyrdom of the Prophet. Quoting:

It was needful that he should seal his testimony with his blood, that he might be honored, and the wicked might be condemned.³⁹

John the Revelator understood the doctrine of atonement through sacrifice in Jesus and rejoiced in its expiating grace. He wrote regarding the Man of Galilee:

And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth.⁴⁰

Jesus, therefore, preceding crucifixion had His last great struggle, while in mortality, with Satan and with death and came forth victorious. As the Father had life in Himself, so had the Son. Thus through the death of the Master an expiatory sacrifice was offered. Justice was satisfied, the will of God fulfilled, and the Son became the Master of life eternal. "For as in Adam all die, even so in Christ shall all be made alive."⁴¹ Through the power of "light and life" which was in Him, all men shall be resurrected. Thus in Gethsemane and at Golgotha the Lamb of God's blood was shed in order that we might live.⁴²

³⁹Ibid., 136:39b.

⁴⁰Revelations 5:9-10.

⁴¹1 Corinthians 15:21-22.

⁴²John Taylor, *Mediation and Atonement*, 1:205; Talmage, *op. cit.*, 17-31, 610-614; *Ibid.*, *Articles of Faith*, 76-97.

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How The Church Stands Today

(Continued from page 269)

Expended directly by the Church Welfare Committee..	\$ 144,080.00
Expended for the extension and improvement of hospital buildings and for the care of the sick therein	\$8,321.89
Additional assistance extended to the Church building program (wards, stakes, and missions) representing payments on the basis of 60% for buildings authorized before the change in policy January 1, 1939	\$0,268.79
Total	\$1,490,981.92

In addition to the foregoing, the following supplies had been assembled and were on

How The Church Stands Today

hand December 31, 1939, and are available for the needy during the year 1940:

CLOTHING AND BEDDING

	Estimated Value	
Men's clothing, pieces 5,635	2,254.00	
Women's clothing, pieces 9,944	2,483.20	
Children's clothing, pieces 5,451	1,253.75	
Quilts and miscellaneous items 8,442	8,929.06	
Total	29,472	\$ 14,920.01

CANNED FRUITS AND VEGETABLES

Fruits and vegetables, cans	1,177,516	\$129,526.76
Fruits and vegetables, bottles	31,002	3,410.22
Dried fruits and vegetables, pounds	104,110	5,475.34
Total		\$138,412.32

OTHER PRODUCE

Flour, pounds	230,521	\$ 3,457.81
Potatoes, pounds	524,132	5,294.15
Grain, pounds	317,297	3,967.21

Other vegetables, pounds	149,877	1,094.10
Meat, pounds	28,816	3,169.76
Total	1,250,643	\$ 16,983.03

FUEL AND LUMBER

Coal, pounds	935,300	\$ 1,870.60
Wood, cords	250	1,250.00
Lumber, board feet	4,989	139.67
Total		\$ 3,260.67
Total on hand December 31, 1939		\$173,576.03

FAST OFFERING INFORMATION

Average fast offerings and welfare contributions per capita in wards	82.2
Stakes with the highest per capita:	
New York	2.16
Curlew	2.13
St. Johns	1.92
South Los Angeles	1.53
Benson	1.42
Chicago	1.41
Bonneville	1.40
Kanab	1.33
Fordland	1.31
San Bernardino	1.30
Number of stakes that paid more than \$1.00 per capita	28
Missions with the highest per capita:	
Membership less than 1500:	
Japanese	1.59
Czech	.92
Argentine	.55

Brazilian	54
Membership over 1500:	
Swiss	67
East German	39
Eastern States	53
California	52

THE CHURCH UNEMPLOYMENT SITUATION

As of December 31, 1939, as follows:	
Employable needing employment, January 1, 1939	6,817
Employable needing employment, December 31, 1939	5,046
Skilled workmen unemployed, December 31, 1939	659
Unskilled workmen unemployed, December 31, 1939	3,195
Women unemployed, December 31, 1939	1,192
Number employed during year	2,963
Number of persons used on Church work projects during year	7,188
Average number of persons assisted monthly	12,955

SUMMARY—ERECTION AND IMPROVEMENT OF CHURCH BUILDINGS

Appropriated for ward and stake buildings	\$ 657,012.94
Appropriated for seminaries and institutes	36,004.37
Appropriated for hospital buildings	15,183.15
Amount raised locally for the foregoing improvements	525,146.24
Expended for mission buildings and real estate	116,807.05
Improvements in temples	10,266.38
Total	\$1,360,420.13

(Continued on page 316)

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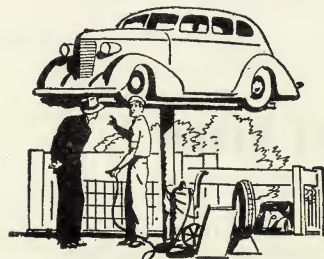


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HOW THE CHURCH STANDS TODAY

(Continued from page 315)

STATISTICS AND OTHER DATA FOR THE YEAR 1939

There were on December 31, 1939: 128 stakes (at the present time 130); 1055 wards; 99 independent branches, or a total of 1,154 wards and branches in the stakes of Zion; also 35 missions; 1002 mission branches, and 250 districts.

CHURCH MEMBERSHIP

Stakes	.....	645,618
Missions	.....	157,910
Total	.....	803,528

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions	.....	20,988
Children baptized in the stakes and missions	.....	15,199
Converts baptized in the stakes and missions	.....	7,945
Number of long-term missionaries from Zion, December 31, 1939	.....	2,046
Number of short-term missionaries from Zion, December 31, 1939	.....	26
Number of local missionaries	.....	78

Total number of missionaries in the missions of the Church	.....	2,150
Number engaged in missionary work in the stakes	.....	2,101

Total missionaries	.....	4,251
Number of missionaries who received training in the Missionary Home	.....	1,071

SOCIAL STATISTICS

Birth rate, per thousand	.....	31.5
Marriage rate, per thousand	.....	17
Death rate, per thousand	.....	6.5

EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries	.....	\$ 86,392.67
Average cost per missionary, 1939, \$31.06 per month or a total of \$372.72 per year per missionary. Number of missionaries December 31, 1939, 2,150, making a total average expense for the year	.....	801,348.00

Estimated possible earnings per missionary \$900.00 per year by 2,150, number of missionaries, makes an estimated total of what these missionaries might have earned if at home of	1,935,000.00
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Total estimated contribution of missionaries and their families for the preaching of the Gospel	\$2,822,740.67
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CHANGES IN CHURCH OFFICERS, STAKE, WARD, AND BRANCH OR- GANIZATIONS SINCE LAST OCTOBER CONFERENCE

GENERAL AUXILIARY BOARDS REORGANIZED

Louise Y. Robison has been released as president of the General Board of the Relief Society. Also released were Amy

Brown Lyman as first counselor, Kate M. Barker as second counselor, and Julia A. F. Lund as secretary-treasurer.

Amy Brown Lyman appointed president of the General Board of the Relief Society, with Marcia Knowlton Howells as first counselor, Donna Durrant Sorenson as second counselor, and Vera White Pohlman as general secretary-treasurer.

May Anderson has been released as superintendent of the General Board of the Primary Association. Also released were Isabelle S. Ross as first assistant superintendent, Edith H. Lambert as second assistant superintendent, and Mary R. Jack as secretary and treasurer.

May Green Hindckley appointed superintendent of the General Board of the Primary Association, with Adele Cannon Howells as first assistant superintendent, Janet Murch Thompson as second assistant superintendent, and Beth Paxman as secretary and treasurer.

SPECIAL APPOINTMENTS

Tracy Y. Cannon, appointed as chairman of the General Music Committee to succeed Apostle Melvin J. Ballard, and LeRoy J. Robertson appointed to succeed Brother Cannon as second assistant. George D. Pyper, first assistant, and N. Lorenzo Mitchell, secretary, were retained.

MISSION PRESIDENTS

President Joseph E. Evans released from presiding over French Mission.

President Franklin J. Murdock released from Netherlands Mission.

President Joseph Jacobs released from Palestine-Syrian Mission.

President Mark B. Garff released from Danish Mission.

President John A. Israelsen released from Norwegian Mission.

President Hugh B. Brown released from British Mission.

President Thomas E. McKay released from Swiss Mission.

NEW STAKES ORGANIZED

A new stake to be known as Inglewood Stake was organized November 19th. It comprises five wards and one independent branch: Redondo and Torrance wards taken from Long Beach Stake; Inglewood, Mar Vista, and Santa Monica wards and El Segundo Branch taken from Hollywood Stake.

A new stake to be known as Emigration Stake was organized March 10th by a division of the Ensign Stake, and consists of the Eleventh, Twelfth, Thirteenth, Twenty-first, Twenty-seventh, and University wards. The Ensign Stake now consists of the North Eighteenth, South Eighteenth, Twentieth, and Ensign wards.

A new stake to be known as Riverside Stake was organized March 24th by a division of the Salt Lake Stake, and consists of the Fifteenth, Sixteenth, Twenty-eighth, Twenty-ninth, Thirty-fourth, and Center wards. The Salt Lake Stake retains the Fourteenth, Seventeenth, Nineteenth, Twenty-second, Twenty-third, Twenty-fourth, and Capitol Hill wards.

STAKE NAME CHANGED

The old Pasadena Stake is now known as San Fernando Stake. Los Angeles Stake was formerly known as Hollywood Stake, South Los Angeles Stake was formerly known as Los Angeles Stake.

How The Church Stands Today

STAKE PRESIDENTS APPOINTED

William S. Erekson appointed president of the Cottonwood Stake to succeed President Samuel E. Bringhurst.

Alfred E. Rohner appointed president of the newly organized Ingelwood Stake.

Alma Sonne appointed president of the Cache Stake to succeed President Joseph E. Cardon.

George L. Scott appointed president of the Portland Stake to succeed President Monte Lafayette Bean.

Harold S. Snow appointed president of the St. George Stake to succeed President William O. Bentley.

President Colen H. Sweeten released as president of Curlew Stake.

Willard Ellis Bay appointed president of the Garfield Stake to succeed President Milton Twitchell.

Edwin Sorensen appointed president of the North Sevier Stake to succeed President Heber C. Williams.

Irvin L. Warnock appointed president of the Sevier Stake to succeed President W. Eugene Poulson.

C. Douglas Barnes appointed president of the Long Beach Stake to succeed President John W. Jones.

Royle S. Papworth appointed president of the Star Valley Stake to succeed President Clarence Gardner.

George A. Christensen appointed president of the newly organized Emigration Stake.

John B. Matheson appointed president of the newly organized Riverside Stake.

STAKE DISORGANIZED

Carlew Stake was disorganized February 11th and wards transferred to other stakes as follows: Arbon Ward to Potacello Stake; Holbrook Ward to Malad Stake; Park Valley, Rosette, Snowville, and Stone wards to Bear River Stake.

WARD TRANSFERRED

Hollywood Ward, Los Angeles Stake, transferred from San Fernando Stake.

WARD NAME CHANGED

Central Ward, South Sevier Stake, was formerly known as Inverury Ward.

NEW WARDS ORGANIZED

Cedar Fourtin Ward, Parowan Stake, created by a division of Cedar Third Ward.

Mount Ogden Ward, Mount Ogden Stake, created by a division of Ogden Twelfth and Ogden Seventeenth Wards.

Kaysville First Ward, North Davis Stake, and Kaysville Second Ward, North Davis Stake, created by a division of former Kaysville Ward.

Garfield East Ward, Oquirrh Stake, and Garfield West Ward, Oquirrh Stake, created by a division of the former Garfield Ward.

Maxwell Park Ward, Oakland Stake, created by a division of the Diamond and Elmhurst Wards.

North Las Vegas Ward, Moapa Stake, created by a division of the Las Vegas Ward.

INDEPENDENT BRANCHES MADE WARDS

Caldwell Ward, Nampa Stake, was formerly independent branch of same stake.

Monrovia Ward, Pasadena Stake, was

formerly independent branch of that stake.

NEW INDEPENDENT BRANCHES

Highland Park Branch, North Idaho Falls Stake, was formerly dependent branch of Idaho Falls Fourth Ward.

Ophir Branch, Tooele Stake, has been reorganized; inactive since 1927.

Las Cruces Branch, Mount Graham Stake, was formerly dependent branch of El Paso Ward.

Rockport Branch, Summit Stake, was formerly dependent on Wanship Ward.

WARD DISORGANIZED

Corning Ward, Gridley Stake, disorganized and transferred to California Mission; to function as Sunday School in the Shasta District.

BRANCHES DISORGANIZED

Grays Harbor Branch, Seattle Stake, transferred back to Northwestern States Mission.

Raymond Branch, Seattle Stake, transferred back to Northwestern States Mission.

THOSE WHO HAVE PASSED AWAY

Harold G. Reynolds, L. D. S. Mission Secretary and Church transportation agent since 1906, also bishop of Twenty-first Ward for fifteen years, and former member of Deseret Sunday School Union General Board.

James G. McDonald, presiding Elder at Brighton for many years, also civic and industrial leader.

Ephraim P. Ellison, director of Beneficial (Concluded on page 319)



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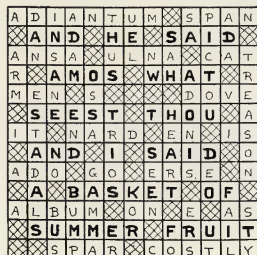
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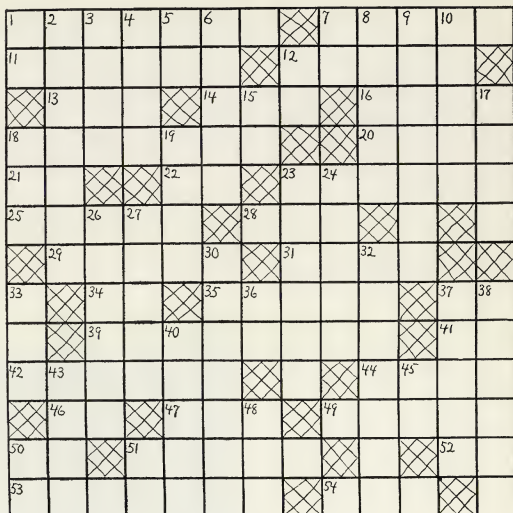
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Scriptural Crossword Puzzle—"Awaiting an Answer"
(Hab. 2:1)

ACROSS

- 1 "The burden which Habakkuk the . . . did see"
7 "I am Alpha and . . ."
11 Small horses
12 The Book of Job is one
13 " . . . at the end it shall speak"
14 "Write . . . vision"
16 "The memory of the . . . is blessed"
18 "would God I had died for thee, O . . . my son, my son!"
20 Oil, a combining form
21 Note
22 "Behold, his soul which is lifted . . . is not upright in him"
23 Wear down
25 Crude tartar
28 Everglade State
29 "what I . . . answer"
31 "which if a man do he shall . . . in them"
34 Satisfactory
35 Harden
37 "when I . . . reproved"
39 Tans
41 "that he may . . . delivered"
42 Weight of Turkey
44 Tight
46 "he transgresseth . . . wine"
47 "the Lord is in . . . holy temple"
49 "this is the victory that overcometh the world, even our . . ."
50 Compass point
51 Muffled
52 "compassed about with . . . great a cloud of witnesses"
53 One who asserts a right
54 Third king of Judah
- Our Text from Habakkuk is 13, 14, 16, 29, 31, 46, 47, and 49 combined.

DOWN

- 1 Pages
2 They put Paul in peril
3 Burden
4 Century plant fiber
5 "make it plain upon tables, that . . . may run that readeth it"
6 Impede
7 "call thou, and I will answer: . . . let me speak, and answer thou me"
8 Army officer
9 Rival
10 Combustible mixtures
12 From
15 Hectometer
17 "And whereas thou sawest the feet and . . ."
18 Descendant of Asher; the Altar
19 Soothe
23 "Therefore, behold, I will . . . her"
24 Child (Scot.)
26 Like a specter
27 Used for talking seams
30 One of a family descended from Gershon; Neil bit (anag.)
32 Nuns
33 "And the . . . which the Lord God had taken from man"
36 Greek letter
37 Borders on
38 Manner
40 Book in the Old Testament before Habakkuk
43 "Where is . . . thy brother"
45 City; animal
48 Weight of India
50 Palmetto State
51 Note in minor

HOW THE CHURCH STANDS TODAY

(Concluded from page 317)

Life Insurance Company, president of Layton Sugar Company, and for many years counselor in the North Davis Stake presidency.

Sarah E. Stewart, noted educational and civic leader and Church auxiliary worker, widow of William M. Stewart, founder and first dean of the School of Education at the University of Utah.

Florence Neslen Evans, widow of the late John A. Evans, and mother of Richard L. Evans of the First Council of Seventy. Lorenzo Argyle, believed to be the last

member of the first pioneer handcart company to come to Utah (the Ellsworth Company); was bishop of the Lake Shore Ward for thirty-four years.

Elizabeth Turner Cain Crismon, former member of the General Board of the L. D. S. National Woman's Relief Society under President Emmeline B. Wells.

Marion A. Condie, first counselor in Blaine Stake presidency.

Bishop James Johnson, Nampa Second Ward, Nampa Stake.

Bishop Henry Jones, St. Johns Ward, Malad Stake.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 289)

Compare this near nonsense with the stately, clear, and understandable account given in Genesis, first chapter:

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters, from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after his kind, and every winged fowl after his kind: and

God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. (Genesis 1:1-27.)

The Bible account compared with the Babylonian in, the words of D. Bernhard Stade, is "as a clear mountain spring to the slough of a village cesspool." (See Fosdick, *Guide to the Understanding of the Bible*.)

What is the message of the Old Testament? From the first to the last, in the Pentateuch, in the historical books, in the poetical books, and in the prophets, it teaches the existence of a personal God, the Maker of the heavens and the earth, the Father of the human race. It teaches that the earth and all things upon it are provided for man's benefit, but that man must obey law, divine law, to secure the blessings he desires. It teaches that obedience to the moral law, given by God for human conduct, involving faith in God, not to be compared with man-made, ethical, selfish codes of action, is the most important concern of man. It is the message of messages for humankind.

That message remains unchanged in essence from the first to the last page of the Old Testament; but the people to whom it was given often fell from that truth, and then by slow degrees found their way back.

In the words of Brigham Young, "In the Bible are the words of life and salvation."

"L. D. S. TRAINING PAYS!"

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Your Page and Ours

LET'S SAY IT CORRECTLY

LAST means "final"; latest means "most recent" but implies that there will be others of the same. For instance, "Mr. Yeats' last book was published after his death," and "Miss Millay's latest book is titled *Conversations at Midnight*."

The Improvement Era:

THIS splendid magazine is very useful out here in the mission field and we are only too glad to tell our members and friends about it. Our easiest sale is to those who have already subscribed before, for they realize the inspiration and instruction which are found between those covers are invaluable.

Might I as a missionary thank you for the copy which we receive each month through the mission office. To me it is something I couldn't get along without.

Sincerely,

Elder George Ivins Cannon.
Eastern States Mission.

WE ARE truly appreciative of the *Era*. . . The mission-aries look forward to its arrival in a manner comparable to letters from home. We . . . particularly enjoy the good variety of Church literature which it contains.

Kindly accept of our kindest wishes for its continued progress and development, even as it has done in the past.

Sincerely your brother,
Kenneth R. Stevens,
President, Tahitian Mission.

Lewiston, Utah

Dear Dr. Widtsoe:

IT HAS been my good fortune to have had *The Improvement Era* as a constant companion all through high school, during my mission and through college. It has furnished me with a great deal of valuable information and inspiration.

I write at this time to express my appreciation for the service of *The Improvement Era*, because, in my opinion, it has reached the apex of its value in printing the series of articles, "The Common Source of Religious Truth," by Dr. Milton R. Hunter.

The articles are written in an interesting and stimulating manner, and contain invaluable information.

I wish to express personal appreciation to such men as Dr. Hunter for their scholarly and inspirational contributions that I have been privileged to read.

Sincerely yours,
Glen L. Taggart.

A WORD OF ADVICE

Contest-winning poem, submitted by Mrs. Joseph Stonehocker, Cherry Grove, Alberta, Canada, North Central States Mission

WHEN choice of magazines comes to you,

Take the *Era*.
When you desire the Church's view,
Take the *Era*.

When you require a thought or two,
When you would wish a vision new,
Or need a testimony true,
Take the *Era*.

And when it comes in with your mail,
Read the *Era*.

In benefits of mind it cannot fail;
Read the *Era*.
When carping doubts thy views assail,
Or frothy fiction would prevail
Or useless gossip is your tale,
Read the *Era*.

And when you've scanned its pages o'er,
Send it on.

To someone it's an open door;
Send it on.
They may be having trials sore;
Their searching minds may need the more
The *Era*'s gracious treasure store;
Send it on.

PAINFUL DENTISTRY

McPhairson went to the dentist to have a tooth pulled. "How much?" he asked. "Five shillings." "That's verra expensive." "It's a very reasonable charge," the dentist said. "I can't possibly do it for anything less." "All right," Mac said, "but will you do me a kindness? Give me gas, and take the money out of my pocket while I'm unconscious."

GARDENING NOTE

"I wish I could be sure of distinguishing plants from weeds. How did you learn?" "Pull 'em out, and if they come up again, they're weeds."

ONE IN A MILLION

"Dad, it says here that a certain man was a financial genius. What does that mean?" "That he could earn money faster than his family could spend it."

NAUTICALLY SPEAKING

Sailor: "I guess I'm just a little pebble in your life."
Girl Friend: "Well, if you feel that way about it, why don't you try becoming a little boulder?"

WEAR A HAT

Performer: "I certainly object to going on right after that monkey act."
Circus Master: "You're right. They may think it's an encore."

NEW USE FOR ELECTRICITY

Visitor: "Don't you find that a baby brightens up a home wonderfully?"
Young Father: "I do. We have the electric light on most of the night now."

A DIFFERENCE

Officer: "Hey, you! Didn't you see that stop light?"
Culprit: "Yes, officer, but I must confess I didn't see you."

NOT JUST A HUNCH

Intuition—the strange instinct that tells a woman she is right, whether she is or not.

IN THE PINK

Mrs. Gossip: "So your daughter is about to marry. Do you really feel she is ready for the battle of life?"
Mrs. Chatter: "She should be. She's been in four engagements already."

NONE BETTER

Professor: "John, name a collective noun."
John: "A vacuum cleaner."

A BAD BEGINNING

Two old settlers, confirmed bachelors, sat in the backwoods: "I got one of them cookery books once, but I could do nothing with it."
"Too much fancy work in it, eh?"
"You said it! Every one o' them recipes began the same way: 'Take a clean dish . . . and that settled me.'"

WHOSE ODDS?

Teacher: "Donald, give me a sentence containing flip-flop."
Donald: "Let's flip 'n' see whether I pass or flunk."



Looking for that Program?

WHEN Eastern cities go on Daylight Saving time (April 28) radio schedules on all networks are revised. Out here—where we continue on Standard Time—programs generally are moved ahead one hour.

So, if you think you've misplaced your favorite KSL or Columbia programs, listen

for them an hour earlier than you have been tuning them in. There are, of course, exceptions to this rule. KSL will make frequent daily announcements of all changes—so just keep tuned to "The Voice of the West" and be certain of keeping in touch with all your old program friends and the many new features planned for your summer listening enjoyment.

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Time Flies!

Time flies! Its passing is relentless. It waits for nothing. Eventually it overtakes us all, rich and poor alike. When it overtakes you, will your affairs be in order? A life insurance program will help you keep financially ready. See your Beneficial representative today.

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Salt Lake City, Utah